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Oswell THE N.o 188.

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QUESTION OF Witchcraft DEBATED;

Or a diſcourſe againſt their Opinion that affirm WITCHES.

Cic. Lib. 2. de Divinat.

Nam ut verè loquamur, ſuperſtitio fuſa per orbem oppreſſit omnium ferè animos, atq; hominum occupavit imbecillitatem.

For to ſpeak the truth, ſuperſtition having over-run the world, hath daſtarded almoſt every one's ſpirit, taking its advantage from the frailty of man.

London, Printed for *Edward Millington* at the *Pellican* in *Duck-lane*, 1669.

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BRITISH MUSEUM

THE

PREFACE.

THe zealous affirmers of Witchcraft, think it no ſlander, to charge all thoſe who deny it with Atheiſm. As if forſooth the denyal of Spirits and of God did neceſſarily follow the denial of *Witches*: An errour ſo groſs, that it doth

doth not deſerve a confutation. This I am ſure of, that the affirmers of *Witchcraft*, may more juſtly be accounted *Heathens*, then the deniers of it *Atheiſts*; In regard their opinion, doth neceſſarily infer plurality of Gods, by attributing omnipotent effects to more then one. And truely thoſe effects of *Witchcraft* are ſo ridiculouſly abſurd, and ſome of them ſo impoſſible for all the Devils in Hell to compaſs,

pass, that 'tis apparent, they are partly founded in mistaken interpretations of Scripture, partly in the knavish and gainful impostures of some men, partly in the vain foolish credulity, and frightful fancies of other men. All which I hope to make appear in this following discourse. So that the Reader may plainly perceive, that although I readily grant and acknowledge Spirits, there is no such need I

should

ſhould grant their contracts with men and women. For theſe contracts being not to be known, but by their effects, I ſee no reaſon to acknowledge them, unleſs any one will undertake to give a good account of their effects. Which as yet I ſee no one hath done, neither from Scripture, nor Hiſtory, nor ſolid reaſon: for I do not at all value Platonick dreams, ſimilitudes, and fabling whimſies.

By *J. W.*

THE QUESTION OF Witchcraft Debated.

CHAP. I.

That the Bible hath been falſly tranſlated in thoſe places which ſpeak of Witchcraft.

WHat abſolute and unlimited power, with which the *Eaſtern* Nations were always govern'd, did require not only the force of Arms,

but the craft alſo and tricks of ſuperſtition to uphold it: Nor indeed were ſtanding Armies of greater uſe unto the Oriental Monarchs, for keeping of their people in awe, then Idols were and Prieſts, and the various impoſtures uſed by them. So various, that to enumerate every particular way of deluſion, inſiſted on by the Heathen Prieſts of old, is a very difficult task to perform. Wherefore in regard it belongs unto my preſent purpoſe and deſign, to treat of them only ſo far as they comprehend all that notion of a *Witch*, which may be found in Scripture; I ſhall in order thereunto, reduce them unto theſe four general Heads, of *Juggling*, *Inchanting*, *Conjecturing*, *Divining*.

Jugglers were ſuch as performed ſtrange things in the ſight of the common people, to their admiration and aſtoniſhment. This they did, either by *Leger de maine*, that is, ſlight

ſlight of hand; or elſe by *Magick*, that is, skill in Natural Philoſophy; or laſtly, by a *Familiar*, that is, a confederated perſon privy to the plot, and aſſiſtant to the performance.

Inchanters were ſuch as with charms or certain compoſures and ſet forms of words, did pretend by vertue thereof, to bleſs and to curſe, to do good and to do hurt, unto the parties for whom thoſe charms were made. Now theſe two ſorts of Impoſtours may not unaptly be called, the counterfeit *Miracle-mongers* of the Heathens, as the other two that follow may juſtly be called their falſe *Prophets*.

Conjecturers, in their gueſſing at the event of future things, made uſe of Rules, drawn from their own or other mens obſervations, about the Stars, about the Fowls of the Air, about the entrails of ſa-

crificed Beaſts, and about many other things needleſs here to be reckoned up.

Diviners, whom I here call ſo by way of eminence, and of diſtinction from *Conjecturers* (not ignorant that *Divining* taken in a general ſenſe, doth comprehend *Conjecturing* alſo; I ſay *Diviners*) pretended to a higher and more infallible kind of Propheſie, receiving forſooth their Revelations from ſome Divinity or other; Either from a God, or from a Dæmon, or from the Spirit of a man departed.

Thus did the Heathen Prieſts, with ſubtile and ſly inventions, magnifie the power of their Idol Gods, and ſeduce the fooliſh people to Idolatry. Wherefore theſe impoſtures were ſo hateful in the ſight of God, that the *Iſraelites* are often in the *Moſaical* Law forewarned from them; as being thoſe very abominations, for which the Lord did

did caſt their enemies out of that Land which they were to inherit. But above all places, the eighteenth Chapter of *Deuteronomy* is moſt remarkable, I mean the ninth, tenth, eleventh and twelfth verſes of that Chapter, which in our Engliſh Tranſlation runs thus.

When thou art come into the Land which the Lord thy God giveth thee, thou ſhalt not learn to do after the abominations of thoſe Nations.

There ſhall not be found among you any one that maketh his Son or his Daughter to paſs through the fire, or that uſeth Divinations, or an Obſerver of times, or an Inchanter, or a Witch,

Or a Charmer, or a Conſulter with familiar Spirits, or a Wizard, or a Necromancer.

For all that do theſe things are an abomination unto the Lord; and becauſe of theſe abominations, the

Lord thy God shall drive them out from before thee.

Now this place in *Deuteronomy*, is therefore highly to be considered as to my present purpose, in regard there is not a word in the Bible importing *Witchcraft*, in any other sense then the words of the tenth and eleventh verses do. Wherefore if we consider things aright, *Witchcraft* is not to be found in Scripture, this being the true translation of those two verses.

Let there not be found among you any one that maketh his Son or his Daughter pass through the fire, or that useth Divinations, or a Star-gazer, or a Conjecturer, or a Miracle-monger,

Or an Inchanter, or a seeker of an Oracle, or a Wizard, or a Necromancer.

Here are to be seen three notorious mistakes of our English Translatours. The first is their calling a

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Conjecturer an *Inchanter*, which why they ſhould I cannot at all imagine, there being not the leaſt hint of ſuch a ſignification in the Hebrew word מנחש Far better was it rendred in the old Tranſlation, *a regarder of the flying of Fowls*, for that is truth, although it be not all the truth: The flight of Fowls being but one way of many, which *Conjecturers* made uſe of. Whereas on the contrary to call a *Conjecturer* an *Inchanter*, hath not the leaſt ſpark of truth in it: An *Inchanter* being the ſame with a *Charmer*, which follows in the next verſe, and is in the Hebrew חבר a word derived from חבר to ſpeak, pronounce or declare; and not from the ſame word, as it ſignifies to joyn to, or be in league with; from whence ſome fondly imagine, that an *Inchanter* is one, who hath a league with the Devil.

The ſecond miſtake of our

Tranſlatours is, their calling a *Miracle monger* a *Witch*. The Hebrew word is מכשף, which the Septuagint renders by the Greek word φάρμακος, meaning an impoſtour, not a poyſoner: For it is ridiculous to think, that *Pharaohs Magicians*, *Jezabel* the Queen, and King *Manaſſes*, did exerciſe the Art of poyſoning. Thus in the eighteenth Chapter of the *Revelations* and the twenty third verſe; The word φάρμακεια is neither taken for *Witchcraft*, nor poyſons, but for impoſtures: Though our Tranſlatours have rendred it *Witchcraft*. Now theſe *Miracle-mongers*, or Juggling workers of counterfeit miracles are therefore ſo ſeverely prohibited in that Law of *Moſes*, becauſe they acted ſtrange things in the ſight of the people, to confirm them in falſe Religions. Hence it is, that in the old Teſtament, where mention is made of Idolatry, you ſhall frequently

quently meet with *Miracle-Mon-gers* and *Soothſayers* coupled toge-ther. For the Preiſts of an Idol would commonly advance its reputation, by counterfeiting the gifts of *Pro-pheſying* and working *Miracles*, pretendedly received from that God, to whoſe honour the Idol was erected. Nor let any one think, that for the performance of theſe *counterfeit-Miracles*, they ſtood in need of the devils aſſiſtance, for what they performed, either ex-ceeded not the compaſs of humane Art, although miraculous in the eyes of the Vulgar: Or if it did, then it was not really performed, but a meer *Juggling* impoſture. Such kind of *Jugglers* were thoſe, who ſtood before *Pharaoh* in oppoſition to *Moſes* and *Aaron*. For whoſoever beleives that *Pharaoh's Magicians* could by the help of Devils turn in an inſtant a ſtick into a Serpent, he doth aſcribe unto the Devil an om-nipotent

nipotent creating power, equal unto his who did but ſay, let ſuch a thing be, and it was ſo. St. *Auguſtine* I confeſs doth ſeem to endeavour the evading of this objection by laying down for a maxime, That in the Elements do ſecretly lye hid the ſeeds of all bodies, which when they meet with convenient opportunities, do put forth themſelves, and ariſe unto the juſt bounds and figures due unto their reſpective ſpecies. From hence he doth infer that the Devil in turning the *Magicians* Rods into Serpents, did not create thoſe Serpents, becauſe he produced them out of their ſeeds. But by St. *Auguſtin's* good leave, though I ſhould grant him that the ſeed of a Serpent is in a ſtick, yet I would never grant him, that the *Magicians* could ſo ſuddenly bring forth this ſeed into act, for the production of a Serpent. 'Tis true, that men by their well or-

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dering the ſeeds of Plants, may haſten the generation of ſuch Plants, and the ripening of their fruits. They may alſo by putting Eggs into *Camels* dung procure the generation of *Chickens*. Wherefore 'tis probable that Devils being more skilful then men, may ſtrangely promote the generation of ſeveral creatures, beyond any humane Art. But yet neither men nor Devils, in regard they act theſe things by the application of Matter to Matter, can produce any creature out of its ſeed, without a conſiderable ſpace of time. No, they muſt attend the Laws of Matter, and wait upon Dame Natures leiſure; there being many ſucceſſive alterations required in ſeed, before it can come to be the *Embryo* of a creature, and many alſo muſt afterwards follow, before that *Embryo* can arrive to a perfect ſhape. Now many perceiving how difficult it is to affirm,

firm, that the *Magicians* ſtaffs were turned into *Serpents*; they affirm that it was not really done, but ſeemingly ſo, by a deluding Juggling trick of the Devil, who might conveigh the ſtaffs away, and ſlip *Serpents* in their place. To all ſuch as theſe I anſwer, that if they once recede from the letter of the Text, and ſay, it was a Juggle of the Devil, I may as well ſay, it was a Juggle meerly of the *Magicians* themſelves, who did it by their ſly and ſecret tricks, as the Hebrew word בלטיהם ſignifies, which our Tranſlatours have rendered, *by their Inchantments*. Nor let any one wonder that the Scripture ſhould ſay, the *Magicians* ſtaffs were turned into *Serpents*, in regard the Scripture ſpeaks only according to the deceived apprehenſion of the ſtanders by. Juſt ſo in the caſe of *Samuel* raiſed by the *Witch* of *Endor*, it ſpeaks according

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to the deceived apprehenſions of *Saul* and his followers: For neither that woman, nor all the Devils in Hell could raiſe *Samuel*, who had been dead and buried almoſt two years. As for thoſe who fancy that God did then raiſe *Samuel*; 'tis a very likely thing indeed, that God ſhould refuſe to anſwer *Saul*, when he conſulted him in wayes appointed by himſelf, and yet ſhould anſwer him when he conſulted in a forbidden way. Beſides, if *Samuel* had been raiſed by God, no doubt he would never have ſaid unto *Saul*, *Why haſt thou diſquieted me?* for it would have been no diſquiet nor trouble unto him, to come upon Gods errand. Some there are who will needs have it to be the Devil in the likeneſs of *Samuel*, becauſe *Sauls* death was foretold. To this I anſwer, that 'twas the woman her ſelf, or a perſon confederated with her, who ſpake it at a venture,

ture, knowing that *Saul* was going to fight: But as for the certainty of his death, it could not have been foretold by the Devil himſelf.

The third errour of our Tranſlatours is, their miſtaking a conſulter with Oracles or falſe Prophets, for a conſulter with familiar ſpirits. The Hebrew words are אוב ואת, which word *Ob* ſignifies in Scripture, ſometimes the gift of *Oracling*, and ſometimes the perſon that hath ſuch a gift. It ſignifies alſo a bottle, or hollow veſſel, and from this ſignification, I ſuppoſe the other came. For it is certain that *Oraclers*, when they pronounced their *Oracles*, did uſe to counterfeit ſtrange kind of voices, that they might ſeem not to be humane. To this purpoſe 'tis not unlikely, that they made uſe of a bottle, or trunk, or ſome other hollow veſſel, which they ſpake through, whereby their voices muſt needs be very much

much altered, especially if they were in a cave or room under ground, when they made answer to enquiries. These kind of cheating tricks are plainly alluded unto by the Prophet *Isaiah* in these words; *And thy voice shall be as of an Oracler out of the earth, and thy speech shall peep out of the dust.* Here I suppose, the Prophet chiefly alludes unto the *Necromantick Oracler*, or one that pretended to consult with the dead: Who himself or his confederate, did therefore counterfeit a voice like the peeping of a Chicken, that it might the more plausibly seem to be the small voice of a poor departed Ghost. This will appear more plainly, if we consider the nineteenth verse of the eight Chapter of *Isaiah*, according to the Translation of *Junius* and *Tremelius*, our own being hardly sense: The words are these, *For when they say unto you, ask coun-*

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ſel of Oraclers and Soothſayers, who peep and mutter; ſhould not a people ask counſel of their God? Should they ask counſel of the dead for the living? Now as the *Oraclers*, when they pretended to receive anſwers from the dead, would piep like *Chickens*; So when they delivered the mind of a God, or a Dæmon, they counterfeited other-guiſe tones. In which way of counterfeiting, ſome were ſuch excellent Artiſts that they ſtood in need of no inſtrument to help them; in regard they could ſpeak with their mouths ſhut, and their voice would ſeem to come out of their bellies, as if they had been really poſſeſt with a talking devil: hence they were called *Engaſtrimuthians* by the Greeks, as alſo they were called *Eurycleans*, from one *Eurycles* a famous Impoſtour of this kind. And as *Plutarch* teſtifies, theſe *Engaſtrimuthians* or *Eurycleans*, were anciently called

called *Pythons*: Now Πυθὼν and Πνεῦμα Πύθωνος in Greek doth exactly render the Hebrew *Ob*. Thus if we take *Ob* for an *Oracler*, and the Spirit of Oracling, we may very commodiouſly with *Junius* and *Tremelius* tranſlate that paſſage in the *Chronicles*, concerning *Manaſſes*, where it is ſaid of him, אוֹב עָשָׂה he made or ſet up an *Oracle*, that is, he ordained or appointed *Oraclers*. For the word *gnaſhah* ſignifies to make or finiſh. Wherefore becauſe it would be ridiculous to ſay, that *Manaſſes* made familiar Spirits. Our Tranſlatours have altered the true ſignification of *gnaſhah*, and tranſlate it, though erroneouſly, as if it ſignified to deal with, affirming that *Manaſſes* dealt with familiar Spirits. But whoſoever ſeriouſly views and conſiders that place, he ſhall find it a meer deſcription of Idolatry, where there is mention of high places and groves, and of

Altars dedicated not only to *Baal*, but unto the whole hoſt of Heaven, as alſo of the ſetting up a carved Idol in the very houſe of God. Wherefore it was ſuitable to mention alſo that crew of men who were ſet apart by *Manaſſes*, to officiate in this Idolatrous worſhip; Such as were various ſorts of *Oraclers*, and *Miracle Mongers*. But how *Witches* ſhould come in here I cannot tell, no nor how Devils neither, unleſs you beleive that Devils made anſwer at the Heathen Oracles. Which if you do, for my part I muſt crave leave to diſſent, judging them to be nothing but the impoſtures of men. And as *Demoſthenes* did wiſely obſerve in his dayes, that the *Delphian* O*racle* did φιλιππίζειν, ſo I am confident if Hiſtory be true, that the *Hammonean* did Ἀλεξανδρίζειν, and that all the reſt of the cheating pack did one way or other Ἀνθρωπίζειν.

CHAP.

CHAP. II.

That the Opinion of Witches *hath had its foundation in Heathen Fables.*

THus I have made it appear, how falſe Prophets and workers of counterfeit-*Miracles*, have been miſtaken by our Tranſlatours of the Bible for *Witches* and dealers with familiar Spirits; A miſtake ſo groſs, that it obſcures many things in the Law of *Moſes*, as alſo in the Prophets, where there are ſeveral places directly intended againſt the Heathen religion, eſpecially that of the *Egyptians*. Now ſuch was the vain credulity of men, that they did not only beleive theſe things were real which the Prieſts did counterfeit, but they alſo aſcribed unto pri-

private persons a power equal unto that of the Priests, or rather beyond it. For not only men, but women also, especially old women have been famous for Propheſying of things to come, whence they were called *Sagæ*, as also for wonderful and miraculous exploits, whence they were called *Lamiæ* or *Veneficæ*. They were called *Lamiæ* chiefly from their exploits upon little Children. For it seems, according to the fable, there was one *Lamia* a beautiful woman in *Lybia*, whom *Jupiter* fell in love with but jealous *Juno* took her children which she had by *Jupiter* and killed them, wherefore she out of meer spite being greived at the killing of her own children, did use to kill the children of other women. They were called *Veneficæ*, because they were wont to make use of herbs, which they supposed had strange kind of vertues in them; for

with

with herbs or Charms they alwayes acted.

Num te carminibus, num te pallentibus herbis (bis,
Devovit tacito tempore noctis anus?

Strange it is to conſider, how far the folly of men hath proceeded in their beleif concerning the actions both of male and female *Witches*: As if forſooth they could transform men and women into beaſts, as if they could deſtroy the fruits of the earth, and the fruit of the womb, at their pleaſure, as if they could raiſe winds and tempeſts, or allay them, enable or diſenable in matters venerial, In a word, as if they could enſlave nature her ſelf, and make the univerſe obey their commands. Examples of this prodigious power, are ſcattered up and down the *Roman* Poets, I ſhall quote ſome few of them out of *Virgil*, *Horace*, *Ovid*, *Tibullus*, *Propertius*, *Lucan*.

Virg. Eclo. 8.
Has herbas, atq; hæc ponto mihi lecta venena,
Ipſe dedit Mæris, naſcuntur plurima ponto.
His ego ſæpe lupum fieri, & ſe condere ſylvis
Mærim, ſæpe animas imis excire ſepulchris,
Atq; ſatas aliò vidi traducere meſſes.

Virg. lib. 6 Æneid.
Quos hominum ex facie, Dea ſæva potentibus herbis
Induerat Circe, in vultus ac terga ferarum.

Neſcio quis teneros oculus mihi faſcinat agnos.

Horat. ode ult.
Quæ movere cereas imagines,
Ut ipſe noſti curioſus; & polo
Deripere lunam vocibus poſſum meis,
Poſſum crematos excitare mortuos,
Deſideriq; temperare poculum.

Ovid Epiſt. Hypſip.
Illa reluctantem curſu deducere lunam
Nititur, & tenebris abdere ſolis equos.
Illa refranat aquas, obliquaq; fulmina ſiſtit,
Illa loco Sylvas vivaq; ſaxa movet:
Per tumulos errat, ſparſis diſtincta capillis,
Certaq; de tepidis colligit oſſa rogis.
Devovet abſentes, ſimulachraq; cerea figit,
Et miſerum tenues in jecur urget acus.

Con-

——————— *Concuſſaq; ſiſto,* Ovid lib. 7. Metamor.
Stantia concutio cantu freta, nubila pello,
Nubilaq; induco, ventos abigoq; vocoq;

Num mea Theſſalico languent devota veneno Ovid 3. Amor Eleg. 6.
Corpora num miſero carmen & herba nocent.
Sagave puniceà defixit nomina cerâ
Et medium tenues in jecur urget acus
Carmine læſa ceres ſterilem vaneſcit in herbam
Deficiunt læſi Carmine fontis aquæ;
Ilicibus glandes cantataq; vitibus uva,
Decidit & nullo poma movente fluunt;
Quid vetat & nervas magicas torpere per (artes,
Forſitan impatiens ſit latus inde meum.

Cum libet hæc triſti depellit nubila cœlo, Tibul. lib. 1. Eleg. 2.
Cum libet æſtivo provocat orbe nives.

Quid credam? Hæc eadem noſtros ſe dixit (amores, Tibul. lib 1 Eleg. 8.
Cantibus aut herbis ſolvere poſſe meos.

Invidiæ fuimus? num nos Deus obruit? an (quæ Propert. lib. 1. Eleg. 12.
Lecta Promethæis dividit herbis jugis?

Lucan lib. 6.

Ceſſavere vices rerum, dilataq; longa,
Hæſit nocte dies, legi non paruit Æther;
Torpuit & præceps audito carmine mundus,
Axibus & rapidis impulſos Jupiter *urgens*
Miratur non ire polos; Tunc omnia complent
Imbribus, & calido producunt mobila Phœbo
Et tonat ignaro Cœlum Jove.

Theſe, and many more inſtances of the like kind might be produced out of the Heathen Poets, ſufficient to teſtifie the folly of the vulgar Heathens, in their belief concerning the Power of witches. As for the Opinions concerning *Incubi* and *Succubi* Devils, I ſuppoſe it had its riſe from the Fable of the Ancient *Heroes*, who (as *Socrates* in *Plato's Cratylus* doth affirm) were begotten from the Conjunction of Deities with Humane Creatures; which kind of Conjunction, whoſoever believes, his Opinion is baſe and ſottiſh, and fit only to be a cloak for the Adulteries of the Heathen Prieſts, who often did lye with other mens Wives, pretending

tending that the Gods had vouchsafed them the Honour of their Company. Very remarkable to this purpose, is the story of *Tyrannus* a Priest of *Saturn*, who under this pretence made use of many a mans Wife, till at last, one more wise then the rest discovered the cheat. In like manner *Mundus* a Gentleman of *Rome*, by the help of the Priests belonging to the Temple of *Isis*, enjoy'd his pleasure on *Paulina* a *Roman* Lady, who mistook him for the God *Anubis*.

Nevertheless, let no one think, that the ingenious Poets did themselves, or any other of the wiser sort of Heathens, believe such ridiculous and absurd fopperies; for on the contrary, when they speak their own minds, and not according to the Fable or Vulgar opinion, they laugh these absurdities to scorn: Thus *Propertius* derides them.

propert. lib. 1. Eleg.

At vos deductæ quibus eſt fallacia lunæ,
Et labor in magicis ſacra piare focis;
En agedum dominæ mentem convertite noſtræ
Et facite illa meo palleat ore magis:

Tunc ego crediderim vobis, & ſydera & am-
Poſſe Cytæmis ducere carminibus. (nes

Ovid alſo is of the ſame mind, and gives no credit to theſe Cheats.

Ovid de mediam facrei.

Nec vos graminibus nec miſto credite ſucco,
Nec tentate nocens virus amantis equæ;
Nec mediæ marſis finduntur cantibus angues,
Nec redit in fontes unda ſupina ſuos;
Et quamvis aliquis Temeſæa removerit æra,
Nunquam Luna ſuis excutietur equis.

Ovid lib. 2. de Arte Amand.

Fallitur æmonias ſi quis decurrit ad artes,
Datq; quod a teneri fronte revellit equi;
Non facient ut vivat amor Medeides herbæ,
Mixtaq; cum magicis merſa venena ſonis.

Ovid lib. 1. de Remed. Amor.

Quid te Phaſiacæ juverunt graminia terræ,
Cum cuperes patriâ Colchi manere domo?
Quid tibi profuerint Circe Perſeides herbæ,
Cum tibi Neritias abſtulit aura rates?

Ergo

Ergo quiſquis opem noſtra tibi poſcis ab arte, Ibid.
Deme veneficiis carminibuſq; fidem.

But *Horace* excellently, and like himſelf, layes it down as a mark or ſign of ones proficiency in moral Phyloſophy, if he had learnt to deſpiſe and laugh at theſe kind of Fables.

Somnia, terrores magicos, miracula, ſagas, Hor. Epiſt.
Nocturnos lemures, portentaq; Theſſala rides? ult.

In like manner *Seneca* reproving the credulous ſimplicity of elder times, ſhews what Opinion he himſelf was of: His words are theſe, *Et apud nos in lege duodecim Tabularum cavetur, ne quis alienas fruges excantaſſit; Rudis adhuc antiquitas credebat, & attrahi imbres cantibus & repelli, quorum nihil poſſe fieri tam palam eſt, ut ejus rei cauſâ nullius Philoſophi ſchola intranda ſit.* In a word, I might here inſtance in other of the Ancients, as in *Hypocrates* and Sen. lib. 4. Nat. Quæſt

Lucian

Lucian, the one deriding the other ſeriouſly diſputing againſt Magick cheats : But I ſhall conclude with the judgement of *Nero* the Emperour, who had wit enough, who had Men, Books, Money, I had almoſt ſaid, the World at his command, ſo that he could want no helps for the promoting his deſires. This *Nero*, ambitious of being Chief in every thing, eſpecially deſiring to Command the Gods as well as men, did in order thereunto eagerly apply himſelf to the ſtudy of Magick, which after his utmoſt endeavours, he forſooke and deſpiſed, finding it to be vain, and to promiſe that which it cannot perform.

CHAP. III.

CHAP. III.

That it hath been improved by the Papal Inquiſitours, ſeeking their own private gain, as alſo to eſtabliſh the uſurped Dominion of their Founder.

NOw one would think, that theſe kind of Heatheniſh Fables and Follies, although they took root in the minds of the Chriſtian vulgar, ſhould never have been aſſented unto by thoſe who account themſelves Rabbies and Doctors of the people; yet I'le aſſure ye, there is hardly any thing which I have quoted out of the Poets, that hath not been declared true, by the Inquiſition and by the Canon Law: As any one may ſee, who will take the pains

to

to consult several Popish writings; such as the Bull of Pope *Innocent* the Eighth, directed to the Inquisitors of *Almaine*, the *Malleus Maleficarum* of *Jacobus Sprengerus* the *Formicarium* of *Johannes Niderus*, as also *Bartholomæus Spineus de strigibus*, *Paulus Grillandus de Sortilegiis*, and (to mention no more) *Martin Delrio* the Jesuit's *Disquisitiones Magicæ*, who hath written largely upon this subject.

Nor have they been content to assert the Fables of the Heathens only without the addition of many more of their own; for they confidently assert, that Witches make a Contract with the Devil, wherein they renounce their Baptism, and the Christian Faith; as also they engage to slight and to despise the Virgin *Mary*, to trample upon the sign of the Cross, Images and Reliques of Saints, Holy water, Salt, Wax-Candles, & other things Hallowed by the Church;

Church; to undervalue the ſeven Sacraments, and particularly not to Adore the Conſecrated Hoſt. They alſo engage to be ready at all times to make their appearance at the ſolemn Conventicles of Witches, where they dance and feaſt, and adore the Devil who is preſent amongſt them. Which mad kind of revelling, without doubt, as *Cardan* hath well obſerved, is grounded upon the ancient Heathen *Orgia*. To theſe Conventicles, the Witches are ſaid to come from far diſtant Countries, being carried through the Air, for which ſtrange paſſage, they prepare their bodies with I know not what kind of oyntment; but I ſuppoſe it is made of the ſame ingredients, as that was, which turned *Lucian* into an Aſs. Nor muſt ye doubt the Truth of theſe things, which the Holy Inquiſition hath in ſeveral Countries at ſeveral tryals of witches found to be true, as well from the teſtimony

ſtimony of Witneſſes, as alſo from the ſelf Confeſſion of Delinquents.

But becauſe the Inquiſitors of Heretical Pravity (for ſo they are ſtyled) have been pleaſed to vent theſe things into the world; It may not be amiſs, nor beſides our preſent purpoſe, to enquire into the Inquiſitors themſelves. The firſt time that I can hear Newes of them in Hiſtory, is in days of *Maximus*, who contended the with *Theodoſius* for the Empire: Though I confeſs an Inquiſition was then but intended, not brought to effect. This *Maximus* was the firſt who put Hereticks to death, namely *Priſcilian* and his Partners; by the perſwaſion of one *Ithacius*, and if it had not been for St. *Martin*, he would have ſent Tribunes into *Spain*, with power to enquire or ſearch for Hereticks, and to take away their lives and goods. In proceſs of time, *Charlemain*, who was Crowned Emperour in the Eight hundred

hundredth year after Christ, did by his Laws or Capitulars, declare the the Bishop of *Rome* to be Head of the Church. These Laws were therefore called Capitulars, because they were little Heads or Chapters extracted out of the Ancient Fathers and Councils: Nevertheless all those Capitulars which concerned the *Roman* Supremacy, were extracted out of counterfeit Authors, that cheat being put upon him by the Bishops of *Mentz*. About three hundred years afterwards, in the year One thousand one hundred twenty two, the Emperour *Henry* the fifth, was forced to resign his Power of Electing and Investing Bishops with the Staff and Ring into the hands of the Church; of which the *Roman* Bishop, being the publickly acknowledged and declared Head, did by this means obtain a greater Empire and power, then ever the Roman *Cæsars* had. This being per-

ceived by the *Germane* Emperours, there was almoſt perpetual contention and war between them and the Biſhops of *Rome*: But eſpecially *Frederick* the ſecond, who flouriſht in the beginning of the thirteenth Century, ſpent moſt of his Reign, and his utmoſt Endeavours, to take down the Church from overtopping the Empire. Nevertheleſs it was in his Reign, that the *Roman* Biſhops did notably provide, for the ſecurity of their exorbitant power; Then it was, that *Frederick* the Second, when he was at *Padua*, made thoſe unhappy Laws, whereby Hereticks were liable to the puniſhment of death, of which Laws the Popes made very great advantage. Then it was that *Gregory* the ninth advanced the Authority of Canon or Pontifical Laws, by compoſing the Decretals with the help of his Chaplain *Raymund*. Laſtly, then it was, that the Orders of *Dominican* and

Franciſcan

Franciſcan Fryers were founded, to whom was committed the Inquiſition after Hereticks.

Now theſe *Monks* at their firſt ſetting up for Inquiſitors, as Father *Paul* hath obſerved, in his Hiſtory of the Inquiſition, had no Tribunal or Court of their own, but did onely preach, and ſtir up Princes and People, engaging them into *Cruſadoes* againſt Hereticks, by ſewing a piece of red cloth in the form of the Croſs upon their Garments: But *Innocent* the fourth, who began his Pontificate about the latter end of *Frederick* the ſecond, obſerving the notable zeal of theſe Fryars, thought good to erect a Tribunal for them, that ſo they themſelves might proceed to the Tryal of Hereticks. To bring this about, he had a fair opportunity upon the death of *Frederick*, by reaſon of the vacancy that then happened in the Empire many years. For now having no Empe-

rour to controul him in *Italy*, he took the confidence to impoſe the Inquiſition upon three ſeveral Provinces, (*viz.*) *Lombardia*, *Romaniela* and *Marchia Terviſina*. There are extant ſeveral Bulls, written by *Innocent* the fourth unto the Magiſtrates of thoſe Countries: One where he ſets down the forementioned Laws of *Frederick* againſt Hereticks word for word, and commands them to be ſtrictly obſerved: Nor can I blame him, for holding his Eccleſiaſtical Empire upon no other Title then the pretenſe of Religion. To be a Heretick muſt needs be the ſame thing to him, and his Succeſſours, as to be a Traytor is to Temporal Princes. There is another Bull of his, wherein he enjoynes the Magiſtrates of the aforeſaid Countries, to obſerve ſeveral Articles or Conſtitutions relating to the Inquiſition; In which Articles, amongſt other things, he ordains, that the Inquiſitors

ſitors ſhall have their Charges defrayed out of the goods of perſons condemned; and this way of ſatisfying the Inquiſitors, he ordains in another peculiar Bull for that purpoſe. Hence it came to paſs, that when the Inquiſition had gotten foot in many Kingdomes and Countries, an incredible number of people were frequently tormented and burnt for the Crime of Witchcraft; which they had ſo entwiſted with Hereſie, or the denyal of Pontifical Authority, that in ſeeking out Witches, in tormenting and putting them to death, they did at once gratifie, as well the ambition and uſurped Power of their Lord the Pope, as their own inſatiable covetouſneſs, and thirſt after other mens goods. In the year One thouſand five hundred and eighteen, the Inquiſitors put to death a great many Inchanters, which they had found out forſooth in the *Venetian* Territories:

Where ſuch was the Extortion and Covetouſneſs in their proceedings, that the Country roſe up againſt them, and the Council after at *Venice* was fain to ſend for theſe Inquiſitors to enquire into their proceedings; yet do what they could, the enraged people were hardly to be appeaſed. In the ſame year, I ſuppoſe it was, that upon the like occaſion of the Countries Riſing againſt an Inquiſitor, and carrying him to the Biſhop, *Alciat* a famous Civil Lawyer gave his ingenious anſwer to the Biſhop, who aſkt his advice herein, as may be ſeen in *Alciats Parerga*, where he handſomly deſcribes the vain and monſtrous credulity of ſome Divines in this queſtion of Witchcraft. *Nicolaus Remigius* a *Lorrain* Judge, doth confeſs, that in the time of his Judicature, in the ſpace of ſixteen years, there was about eight hundred Witches put to death, beſides as many more that eſcaped,

escaped, either by timely running away, or by a constant enduring of torture. In a word, after the founding of the *Dominican* and *Franciscan* Fryars, and the setting up an Office of Inquisition, the world grew so full of Devils and Witches, that I am prone to assent unto the judgement of *Cardan*, who handling this business of Witches and Witch-finders, observ'd it to be full of Covetousness and folly, as any one may read in his Book, *De Varietate Rerum*.

CHAP. IV.

Arguments to prove, that there is no ſuch thing as a Witch in Scripture; and Arguments to prove that there is no ſuch thing as a Witch at all.

BY this time methinks it plainly appears, out of the preceding Diſcourſe, that the notion of a Witch, as it is taken now adayes, hath no foundation at all in Scripture; but had its Original, or firſt Riſe, out of the Heatheniſh Fables, and was afterwards improved by Papal impoſtures. Nevertheleſs, to give further ſatisfaction, I ſhall produce ſome arguments to prove, firſt, That a Witch is not to be found in Scripture: Secondly, That there is

no

no ſuch thing as a Witch at all.

The firſt Argument ſhall be taken from the difference, between our vulgarly reputed Witches, and thoſe which our Tranſlatours of the Bible call ſo; for whom I pray do our Tranſlatours call Witches, but the Kings and Queens and Princes of the Earth, as alſo the Prieſts and Philoſophers and wiſe men of this world? Whereas the Witches now adayes are poor, ſilly, contemptible people; for inſtead of ſuch as King *Manaſſes*, and Queen *Jeſabel*, we now hear talk of this old Gammer and that old Goodwife. It ſeems the Kingdome of darkneſs is quite altered in its Politicks, and the Devil is not ſo wiſe as ſome men make him, if this Opinion of Witchcraft be true.

The ſecond Argument ſhall be taken from the *Sadduces*, a famous Sect amongſt the Jews, who denied Spirits, and the Reſurrection of the dead; yet had the five Books of

Moſes

Moſes in high eſteem and regard: Wherefore either they did not underſtand Hebrew, or if they did, the notion of Witchcraft doth not appear in *Moſes*: And if this be once granted, I ſuppoſe the other parts of the Bible will eaſily follow: But perhaps you'l object and ſay, that the *Sadduces* were a Sect after the Captivity, which kept the Jews ſo long in *Babylon* that they forgot their own Tongue; and that the *Jews* after their Return into *Judea*, ſpake not the *Hebrew* but the vulgar *Syrian*. To this I anſwer, That when the Sect of the *Sadduces* took its beginning is uncertain, and that however the Common People did forget the Old *Hebrew*, yet the Prieſts did alwayes preſerve its knowledge. Now that Prieſts themſelves were *Sadduces* i manifeſt, for even the High Prieſt *Joſeph Hyrcanus* was one of that Sect, as *Joſephus* Teſtifies.

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The third and laſt Argument ſhall be taken from the different practiſes aſcribed unto our vulgarly ſuppoſed Witches, and unto thoſe in our Tranſlation of the Bible: For our modern Witches practiſe a ſecret occult Art, and 'tis a great Art to diſcover them, by ſeveral ſtrange ſigns and horrid tortures: But thoſe whom our Tranſlators call Witches in the Bible, were ſuch as practiſed what they did openly, and in the face of the world, making publick profeſſion of their Art, which was as I have already made it appear, the Counterfeit Art of Propheſying and working Miracles. But alas! had it been this myſterious Art of contracting with the Devil, and of uſing his power, the Profeſſors whereof are ſo clandeſtine in their wayes, that they can hardly be diſcovered by various ſcrutinies and inquiries. How impoſſible a thing had it been, for *Saul* to turn them all out of *Iſrael*,

rael, as we read he did, 1 *Sam.* 28. This I am ſure of, a Proclamation now adayes ſet out to that purpoſe, would avail nothing, and only ſerve to move the laughter of thoſe who ſtood by to hear it.

If then there be no ſuch thing as a Witch in Scripture, I ſhall make uſe of that as the firſt argument, to prove that there is no ſuch thing as a Witch at all. Nor let any one that abounds with words, and his own ſenſe, immediately cry out; then there is no ſuch River as *Thames*, there is no ſuch Country as *America*, if ſilence in Scripture ſerves for an argument. A man may make ſuch inſtances from morning to night, and make a great noiſe to no purpoſe; as if there were no difference between thoſe things which lye quite beſides the ſcope of the Scriptures notice, and thoſe things which if they be true, the Scriptures could not be ſilent of, without the charge of imperfection.

imperfection. Let any one but read the Law of *Moſes*, and then ſeriouſly conſider, why it ſhould be ſo ſevere againſt inceſtuous and beſtial Concubinage, and yet not ſo much as mention diabolical. The Jewes were forbid to meddle with ſtrange women of other Nations, and ſhould there be no caution given againſt their medling with ſtrange creatures, as it were of another world? Mark how curious the Law is in matters of uncleanneſs, and ſhall an ordinary running Iſſue be ſo much talkt of, and no mention made of Teats running with blood and ſuckt by Devils? Laſtly, that Law which by its years of Jubilee, and ſeveral other Conſtitutions, provided more againſt oppreſſion and cruelty then any other Law in the world; That Law which ſo deteſted the murther of men, that it made them merciful to their neighbours beaſts; (I ſay that Law) could never paſs over

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in ſilence, the cruel and abominable actions of Witches againſt both man and beaſt. Without queſtion, it would have inflicted upon them the ſevereſt puniſhments; & for the diſcovery of their ſecret and deviliſh contracts, it would have laid down ſufficient marks for tryal; eſpecially ſince in a far leſs matter of adultery, it made uſe of that horrible and amazing tryal, by the bitter water which cauſed the Curſe.

Secondly, I argue from the miſerable poverty of our vulgarly reputed Witches, that they are wrongfully accuſed: For I am not willing to believe, that they have ſuch a power with the Devil, as to make him do wonderful things at their command, when they never command him to fetch them money, and to fetch them bread; indeed in the night time he carries them I know not whither, and there they meet with great variety of imaginary

mirth

mirth and feaſting. Now ſuch as their Feaſt is, ſo is their Witchcraft, not real, but imaginary, as only exiſting in the fooliſh fancies of men.

In the third place, I charge thoſe who obſtinately maintain there are Witches, either with irrationality or impiety; For 'tis irrational to think, that the Devils are Creatures full of malice, and breathing nought but miſchief againſt the whole Race of man, and that they ſuffer a man to live, when they can ſo eaſily kill us at the command of a Witch. But if you evade this, by ſaying, that Devils cannot hurt us without Gods permiſſion; then I ſay 'tis impious to concern the Great God with Witchcraft. 'Tis true indeed, he may ſend Death and Diſeaſes amongſt the Sons of men, to puniſh them for their ſins at his own pleaſure; but that he ſhould do ſo, at the deſire of the Devil, upon the command

command of a Witch, is ſuch a gratification of malice, as is far from God to perform. *Calvin* in his Sermons on the two firſt Chapters of *Job*, takes a great deal of pains to explode this Opinion of Gods permiſſion, and ſhews by ſeveral examples of *Abſolom*, *Ahab*, and *Nebuchadnezzar*, that God doth not barely permit, but orders and determines the actions of Devils and wicked men; affirming that if Aſſes could ſpeak, they would ſpeak wiſer then thoſe men, who talk of Gods permitting: Nor will he grant, that God afflicted *Job* upon Satans requeſt, but becauſe he himſelf had ſo determined to try *Jobs* Patience.

Laſtly, the vanity and falſneſs of their Opinion, who believe there are Witches, appears from nothing more then from this, that it aſcribes unto the Devil an Omnipotent Power: Inſomuch, that no rational man by the

the light of reaſon, ſhall be able to tell from the Hiſtory of the Goſpel, whether Chriſt were a Witch or no; for let ſome men think what they pleaſe, the Holineſs of his Doctrine is not the thouſandth part ſuch a a proof of his acting by a Divine Power, as the miraculouſneſs of his works. But alas! what were his Miracles, or how were they to be valued, if malicious Creatures, without a Divine Commiſſion enabling them thereto, can make Frogs and Serpents, raiſe the dead, give Law unto the winds and Seas; to mention no more of thoſe prodigious works aſcribed unto Devils upon the account of Witchcraft? For my part, I believe that Devils are aerial creatures; and though they may have more ſkill, agility and ſtrength, then men, yet that they act as men do, by applying of natural agents and patients to one another in this ſublunary world: But as for the world

Ætherial and Cæleſtial, I ſuppoſe they have no power there; conſequently, that in ſpight of them, the wind bloweth where it liſteth, and that the ſeaſons of the year, as alſo the fruits of the earth, are neither promoted nor hindred by them, but immediately depend upon the motions and mutual aſpects of the glorious cæleſtial ſtars, that are no way obnoxious to diabolical powers. They who think otherwiſe, let them conſider how near they approach unto the Opinion of the *Perſians*, who held there were two great Beings, both Almighty, both at mutual and perpetual war; one, the Author of all good; the other, of all evil: The good Principle they called *Oromaſdes*, and the evil one *Arimanius*. Of the ſame Opinion were the *Ægyptians*, as appears by *Oſiris* and *Typhon*; from them *Pythagoras* conveighed it to *Greece*. In a word, the whole Heathen world ſeems to have been

been infected with this conceit, believing infernal as well as ſupernal Gods; and therefore they had ſacrifices, as well to appeaſe the anger, and to avert the miſchiefs of the one, as to propitiate and procure the bleſſings of the other. Nor can thoſe Chriſtians be exeuſed from the ſame infection, who upon the account of Witchcraft, attribute omnipotency to the Devil; for what leſs do they believe, concerning the Prince of the Devils, and of his power? If according to them, he can command the influence of the Sun, and govern the motion of the Stars; if he can open the bowels of the earth, and cauſe the vapours to aſcend in clouds into the middle Region of the Air, and thence again deſcend upon the earth, in thunder and lightning, and violent ſtorms; if he can transform men and women into Cats, and if he can Frogs and Serpents create.

Wherefore I conclude, it was a very ſeaſonable decree, made by the Council of *Ancyra*, more ancient then the *Nicene* Council; wherein they declare unto all Chriſtians, the Heatheniſhneſs of this belief and opinion: Their words are theſe; *Illud etiam non eſt omittendum, quod quodam ſceleratæ mulieres retro poſt Satanam converſæ, dæmonum illuſionibus & phantaſmatibus ſeductæ, credunt & profitentur, ſe nocturnis horis, cum Dianâ Paganorum Deâ, vel cum Herodiade, & innumerâ multitudine mulierum, equitare ſuper quaſdam beſtias, & multa terrarum ſpatia intempeſtæ noctis ſpatio pertranſire, ejuſq; juſſionibus velut Dominæ obedire, & certis noctibus ad ejus ſervitium evocari: Sed utinam hæ ſolæ in ſua perfidia periiſſent, & non multos ſecum in infidelitatis interitum pertraxiſſent: Nam innumera multitudo hac falſa opinione decepta, hæc vera eſſe credit, & credendo a*

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rectâ fide deviat, & in errore Paganorum revolvitur, cum aliquid divinitatis aut numinis extra unum Deum arbitratur. Quapropter ſacerdotes per Eccleſias ſibi commiſſas, populo omni inſtantiâ prædicare debent, ut noverint hæc omnimodis eſſe falſa, & non a Divino ſed a maligno ſpiritu talia phantaſmata, mentibus fidelium irregari. Siquidem ipſe Satanus qui transfigurat ſe in Angelum lucis, cum mentem cujuſq; mulierculæ caperit, & hanc ſibi per infidelitatem ſubjugaverit, illico transformat ſe in diverſarum perſonarum ſpecies atq; ſimilitudines, & mentem quam captivam tenet in ſomnis deludens, modo læta, modo triſtia, modo cognitas, modo incognitas perſonas oſtendens, per devia quaq; deducit. Et cum ſolus ſpiritus hoc patitur, Infidelis mens hoc non in animo, ſed in corpore opinatur evenire. Quis enim non in ſomnis & nocturnis viſionibus extra ſe educitur, & multa videt dormiendo, quæ nun-

quam viderat vigilando. Quis vero tam ſtultus & hebes eſt, qui hæc omnia quæ in ſolo ſpiritu fiunt, etiam in corpore accidere arbitretur; cum Ezechiel *Propheta viſiones Domini in ſpiritu, non in corpore, vidit? Et* Johannes *Apoſtolus Apocalypſis, Sacramentum in ſpiritu, non in corpore, vidit, & audivit, ſicut ipſe dicit, ſtatim inquit fui in ſpiritu. Et* Paulus *non audet dicere ſe raptum in corpore. Omnibus itaq; publicè annunciandum eſt, quod qui talia & his ſimilia credit, fidem perdit; & qui fidem rectam in Domino non habet, hic non eſt ejus, ſed illius in quem credit, id eſt,* Diaboli. *Nam de Domino noſtro ſcriptum eſt, Omnia per ipſum facta ſunt. Quiſquis ergo credit poſſe fieri aliquam creaturam, aut in melius, aut in deterius immutari, aut transformari in aliam ſpeciem vel ſimilitudinem, niſi ab ipſo Creatore qui omnia fecit, & per quem omnia facta ſunt, procul dubio infide-*

lis

lis est, & Pagano deterior. 'Tis true indeed, the Pontificial Authors make a great stir in their Answers to this decree of the *Ancyran* Council; sometimes endeavouring to evade its force with their absurd interpretations, somtimes to throw dirt into the face of the Council, as if it were not to be regarded: But *Alciat* in in his *Parerga* doth ingeniously confess, that in these their answers, *Nec Cœlum, nec Terram attingunt*, they have neither head nor tayle. And which is more to be wondred at, *Martin Delrio* the Jesuite is in this point so ingenious, as to dissent from *Baronius*, who judgeth that this Council was held at *Rome*, under *Damascus*, in the dayes of St. *Hierome*: *Delrio* for sundry reasons, believing it to have been really held at *Ancyra*, the *Metropolis* of *Galatia*, according to the common assertion of those who collected the ancient Cannons.

Now this Decree of the *Ancyran* Council, was the more ſeaſonable, in regard that a little before, *Manes* or *Manichæus* had ſpread abroad the Chriſtian world, that old Heatheniſh Doctrine of the two Principles, one of good, and the other of evil: and it is remarkable, that Witches and *Manichæans* are coupled together, by the Emperours *Diocleſian* and *Maximian*, in their Reſcript to *Julian* the Proconſul of *Africa*, *de Maleficis & Manichæis*, as it is cited out of the *Gregorian* Code by *Ruffinus* in his Collation of the *Jewiſh* with the *Roman* Lawes. About a hundred years after, and ſomewhat more, *Priſcillian* and his followers did in a great meaſure embrace the Doctrine of *Manes*; inſomuch, that in the year five hundred ſixty three, there was a Council held at *Bracara*, a town of *Gallicia* in *Spain*, againſt the *Priſcillianiſts*. In the Decrees of this Council, *Manes* and

Priſcillian

Priſcillian are frequently joyned together, for their fooliſh conceits concerning the power of the Devil, or evil Principle; but eſpecially they have one Decree, very conſiderable to our preſent purpoſe, wherein they anathematize all thoſe, who believe that the Devil can make any Creature, or ſo much as raiſe ſtorms and tempeſts by his own authority or power; the words are theſe, *Si quis credit, quod aliquantas in mundo creaturas Diabolus fecerit, & tonitrua, & fulgura, & tempeſtates, & ſiccites, ipſe Diabolus ſua autoritate faciat, ſicut Priſcillianus dixit, Anathema ſit*: Wherefore if the Devil cannot raiſe thunder and lightning and tempeſts by his own power, he did no more in the caſe of *Job*, then *Eliah*, or any mortal man may do, when he receives a commiſſion from God. Hence I infer, that the Doctrine of Witchcraft, magnifying the Diabolical Power beyond its due

proportion

proportion, doth savour too rankly of *Priscillian* and *Manes*, and the Heathen world.

CHAP. V.

An Answer to their Arguments who endeavour to prove there are Witches.

AND now it is worth the while to consider, what these men can say for themselves, who so obstinately maintain there are Witches. For they being on the affirmative part, are bound by the Lawes of disputation, to prove what they affirm; and 'tis sufficient for their adversaries to confute their proofs: But alas! these men are generally ignorant of the History of Ages that are gone and past, and of the Scriptures also, as to what concerns the question in hand: Wherefore

Wherefore they are wont to wave arguments, and to cry out, this is a queſtion not to be diſputed on, in regard it is a matter of fact, and conſequently the object of ſenſe, not of reaſon. Thus when they are got to their Caſtle of defence, they make a great noiſe, and cry out upon the unreaſonableneſs of thoſe men, who will not believe what ſo many worſhipful perſons in the world have heard and ſeen. And what is that I pray? Why they have heard Trumpets ſound, and Drums beat, when neither Trumpeter nor Drummer have been near the place. They have ſeen chairs and ſtools move up and down a room, when no body toucht them, and many other things as ſtrange. Thus will they tell ſtories of this nature from morning to night if you pleaſe, though when they have done, they ſay nothing to the purpoſe. For ſuppoſe that all theſe ſtories were unqueſtionably true,

true, yet they would not ſuffice to prove Witchcraft. I confeſs indeed they would evince the being of Spirits, a thing which no wiſe man can deny, though he doth not believe it: For it is one thing to doubt, and another to deny. For my own part I firmly believe, there are many thouſands of ſpirits, made of an incorporeal matter, too fine to be perceived by the ſenſes of men. Nor will I gain-ſay the Authority of ſo many in the world, who affirm they have ſeen and heard the ſtrange things which I juſt now mentioned; ſuppoſing that theſe ſpirits may often play mad pranks amongſt us. But ſtill I demand a reaſon, why I ſhould believe that they do ſo, upon the account of a Contract made with any man or woman; for till this is proved, the queſtion of Witchcraft ſtands unconcerned.

Well

Well then, how do the affirmers of it go about to prove, that any man or woman is intereſted in theſe Deviliſh pranks? why truly by telling ſuch ſtories as theſe; namely, that perſons tormented by Devils, have fallen into their fits, at the ſight, or upon the touch of ſuſpected Witches: As alſo that perſons thus tormented, have ſeen the ſuſpected Witches in this or that place of a room, where no body elſe could ſee any thing at all; that the ſtanders by, having ſtroke with Swords or Knives at the places where the Witches were ſaid to be, the bewitched parties have cryed out, that the Witches were wounded in ſuch and ſuch parts of their bodies, though their bodies were then many miles diſtant; and that ſome immediately, going to their habitations to ſee, have found it true.

Now

Now here it is to be observed, that these kind of stories are far different from those which I said before did evince the being of Spirits; for they are attested by numerous authorities, and worthy of credit: But these are quite contrary, and are founded partly in the juggling delusions of confederated impostors, partly again in the errours or ridiculous mistakes of vulgar rumours: Just as the City of *London*, hath been confidently reported to be attempted with a Fire-ball, when a poor Link-boy knocking of his Link, had left part of its flames blazing in a door. Nevertheless, that I may not be too strict with my adversaries, and to do them a courtesie meerly for the disputation sake, I care not if I grant, that some of these stories are true, Namely, that there have been persons vexed by Devils at the sight, or upon the touch of suspected Witches, and quiet again when they

were

were parted; for though I ſhould grant this, I ſee no reaſon yet to grant there are Witches, but rather to conclude, that theſe ſpirits, who are ſo frolick and gameſome in doing us miſchief, when they perceive perſons ſuſpected to have ſet them awork, may on purpoſe ſo mannage their malicious tricks, as to confirm the ſuſpition, promote the accuſation, procure the condemnation of theſe miſerable wretches, and then may count this the cream of their malicious jeſt, or the height of their frolick, to ſee poor innocent people hang'd. Now this anſwer of mine, although it be needleſs, and *ex-abundanti*, is far more eaſie and unconſtrained, then any thing that the contrary opinion ſhall anſwer to thoſe objections, which may be made againſt that abſurd and ridiculous conceit, of wounding the Witches body at many miles diſtance.

Again

Again, they are wont to ſay, for the proof of Witchcraft, that immediately upon the threatning or curſing, uſed by this or that perſon, ſuch or ſuch an accident hath hapned to the party ſo threatned and curſed. Thoſe men would do well to conſider, that this world hath ſtood many thouſands of years, and is of vaſt extent, containing many Countries or Nations full of men, and with diverſe intereſts and paſſions; wherefore it is not to be wondred at, if there hath often hapned in it a notable concurrence of events. 'Tis certain, that poor old people when they are abuſed by the inſulting petulancy of others, being unable to right themſelves either at Law or at Combate, for want of money and ſtrength of body, do often times vent the paſſion of their diſcontented ſouls in threats and curſes. 'Tis alſo certain, that many men troubled with Diſeaſes of the head,

head, or Diſeaſes of the heart, do ſeem to be in perfect health, and yet fall down dead on a ſudden. Now if theſe two accidents ſhould meet together, I ſhould ſee nothing but what is natural, nor ſhould I cry out upon the Devil and Witchcraft.

But methinks I hear ſome men object and ſay with a great deal of vehemence and confidence; what need there be any diſpute about theſe ſtories, ſince parties themſelves have confeſſed their own Witchcraft; and can there be any thing clearer then ſelf-confeſſion?

To this I anſwer, that the wiſeſt men in the world, may by impriſonment and torture be brought to confeſs any thing, whether it be true or falſe; as many miſerable Creatures, confeſſing themſelves Witches, have had their Confeſſions extorted from them, by ſuch curſed means. Beſides, I do not doubt, but ſome poor, ſilly, melancholick old wretches, have

really believed themſelves Witches, and to be guilty of thoſe actions, which not only their fooliſh neighbours, but worſhipful men in the world have charged them with. Nor is it to be wondred at by any one that conſiders the ſtrange effects of melancholly, eſpecially if it hath been heightned by poverty, or want of good diet, by ignorance, ſolitarineſs, and old age: For that ſuch kind of people take their very dreams to be real viſions and truths, I am ſure, not only by conſequences drawn from their actions reported in Books, but by the experience alſo of my own acquaintance. The truth is, want of knowledge in the Art of Phyſick makes men attribute unto Spirits meer natural diſtempers: Nay, Phyſitians themſelves, who have excellently laboured in Anatomy and Chymiſtry, perhaps have added little or nothing to the Diagnoſtick part of Diſeaſes, ſo happily

begun

begun by *Hippocrates*: Hence it is, that we are ſtill in the dark as to the abſtruſer diſtempers of humane bodies, eſpecially ſuch as ariſe from melancholly; which are of ſo many ſorts, and have ſuch wonderfull effects, that whoſoever ſhould rightly deſcribe them, and make them plainly manifeſt, he would diſcover unto us an unknown world, full of unheard of prodigious monſters.

Thus I have ſufficiently anſwered the moſt material objections, not thinking it worth the while to inſiſt upon every trifle, ſuch as this is; why do not you believe that which ſo many thouſands of wiſe men in the world have believed? Sure they could not all be deceived: As if a man did not trumpet forth his own folly, by ſuch an argument, when the various Religions that have been in the world, are more than enough to convince one, how abſurd and ridiculous the wiſeſt of

men are in matters of Opinion or Belief.

CHAP. VI.

How the Opinion of Witches came at firſt into the World.

BY this time methinks I cannot chuſe but wonder at the large ſpreading of this fooliſh Opinion amongſt men, and its taking ſuch deep root in their minds: But then again, I ceaſe to wonder when I conſider with my ſelf, that ſome men are Knaves, others are Fools, and that all men have fear implanted in them by Nature, the very ſtrongeſt of all their paſſions; for although it be an impious ſaying, and irrational, that fear was the firſt thing which brought Gods into the world, yet I am apt to believe, it firſt of all brought

brought in theſe omnipotent Devils, that contract with Witches: For melancholick perſons being exceeding timorous by Nature, and of exceeding ſtrong imaginations, upon the ſeeing or hearing of any frightful thing are very prone unto troubleſome dreams, and apt to create ſtrange apparitions in their own brains; which dreams and apparitions, no man in the world ſhall perſwade them to the contrary, but that they are real truths, eſpecially if their melancholly be exceſſive, and border upon madneſs: Add hereunto, that other men not addicted to melancholly, may upon ſundry occaſions meet with apparitions; namely, ſometimes when they are ſick of Feavers, ſometimes when their minds have been poſſeſſed; and their imaginations wrought upon by frightful ſtories; and ſometimes again, when their eyes being weak, they walk in a thick air towards

evening by the water ſide. Not to mention thoſe diſturbances which may ariſe in mens fancies from an inordinate diet, either in quantity or quallity, and from ſundry other irregularities, it being eaſie for a man to be troubled with the Night-mare, before he ſhall be able to get faſt aſleep, if he goeth into a cold bed when his body is ſtiff with cold.

Now that theſe and many other like occaſions did oftentimes preſent apparitions unto men, was well enough known unto thoſe who governed the ancient world, eſpecially the Eaſtern parts thereof, for they were wiſe Politicians, famous in their Generations, and very well experienced in the Nature of Man: wherefore knowing how furious and headſtrong a Beaſt the Multitude is, not to be dealt with unleſs you come as it were on their blind ſide, that is, unleſs you take them by the weakeſt part, and lay hold on their paſ-

ſion

ſion of fear, (I ſay knowing this) they promoted theſe fears of the people, and improved them for the deſigns of Government. Hence it came to paſs, that whatſoever was extraordinary in Nature, and apt to aſtoniſh, they aſcribed unto theſe Apparitions or Spirits: Namely, in the ſtarry Heavens, the Eclipſes of the Sun and Moon, Thunder and Lightning in the Clouds, Peſtilential ſeaſons, and ſeaſons of Famine here below, and alſo the moſt hideous of Diſeaſes, whether they were ſtrange kind of Tumours in the body, or Convulſion fits, or ſeveral ſorts of madneſs, and the like: For the remedying of which diſaſtrous accidents, and the taking away of their malignant effects, many Charms or Spells were ordained, many exorciſing or conjuring prayers were invented; In a word, many Religious Rites or Ceremonies of worſhip were inſtituted, with a world of va-

riety and fancy. The *Ægyptians*, that ancient and wise people, the very Fathers of learning, had a respect unto these kind of Spirits in their publick worship, as may be gathered from *Plutarch* in his Treatise concerning the decay of *Oracles*, where he brings in this consideration of their Religious Rites, as a probable argument, that they were the first Opiners of *Dæmons*; I mean, the first that brought in the Opinion of the existence of Devils.

In process of time, these actions of the Priests, and grand Politicians of the world, began to be imitated by private persons, not only men, but women also, such as she was that dwelt at *Endor*; for what will not some attempt to do, when a necessitous poverty doth torment them with a greedy desire of gain? These kind of shirking people, a Generation of impudent Liars, Mountebanks in Divinity and Physick, have

all

all along peſter'd the Ages in which they lived. *Hippocrates* treating περὶ ἱερῆς νόσου, or the Falling Sickneſs, hath excellently well deſcribed the knaviſh impoſtures of ſome in his times, who to cloak their ignorance of that Diſeaſe, pretended it came immediately from the hand of God, and therefore was to be cured with certain expiations and charms. Theſe men, he ſaith, had nothing but God in their mouths, and yet notwithſtanding this holineſs, they baſely deluded the people with Magick cheats: So alſo did the Heathen Divines, I mean their pretended Phyloſophers, men full of words and beards, who for the love of gain, and a croud of Diſciples, would frequently make ſhew of I know not what ſublime kind of knowledge, and intimate acquaintance with the Deity, by vertue whereof, they would undertake to charm and exorciſe the evil ſpirits. *Lucian* in his Dialogue,

Dialogue, Entituled φιλοψευδεις, Lovers of lyes, makes very good sport with these kind of knaves.

Now when Hunger and Covetousness had engaged private persons, in such kind of actions as the Priests were engaged in out of policy, they not enduring to see their Office invaded, did declare unto the World, That all such as invaded sacred things, contrary to the due Rites and Ceremonies, were so far from any Communion with the Gods, that they were rather abandoned by them, and exposed unto the society of evil Spirits; by which Conversation they became full of malice, and all sorts of vice and mischief, like unto the Devils with whom they conversed; for that this was the assertion of the ancient *Chaldæan* Priests, is evident in that Treatise of *Jamblichus*, which treats of the mysteries of the *Ægyptians*, *Chaldæans* and *Assyrians*.

And

And thus I ſuppoſe I have given a true account of the riſe and origine of Witchcraft.

But howſoever this opinion of Witches might probably take its firſt riſe in the Eaſtern parts, it quickly alſo came into the Weſt, and there at length it very much prevailed, by reaſon of the *Platonick* Phyloſophers: For theſe men being addicted unto Fabling and Allegorizing, became ſo vain, as to turn, by an overweening credulity, their Fables and Metaphors into reality. I confeſs this Doctrine of theirs, that Knowledge and Vertue are the two things which purifie the Soul of man, and bring it into a God-like perfection, is praiſe-worthy; As alſo on the contrary, that Vice and ignorance corrupt men with a Diabolical and Beſtial pravity: Nevertheleſs 'tis not to be endured, that ſuch ſimilitudes as theſe, ſhould be the ground of aſſerting ſome mens

viſions

visions and frequent conferences with the Gods, other mens associations and confederacy with Devils: For my part, I can see no difference between the actions of the Phylosophical Heathen Priest, and the Magician or Witch, but only this, that the one had Law or Authority on his side, the other had not. This is so manifest, that *Valentinian* and *Valery*, though Christian Emperours, were fain to gratifie the greater part of their Subjects, being Heathens, by making a Law, wherein they did vindicate the Religion of their Ancestours, that is the Heathen, from the foul aspersion of Witchcraft. This Law may be found in the *Theodosian Code*, though it be left out in that of *Justinian*.

In a word, whosoever shall read the *Platonick* writings, he shall find them full of confident Discourse about that which they did not understand, concerning the Gods, Dæmons,

mons, and Spirits of men: Much do they talk of a Familiar Spirit which every man hath, calling it ſomtimes the ὁ οἰκεῖος, ſometimes ὁ συνων, ſometimes the ὁ εἰληχῶς ἡμας δαίμων. Nor is it to be wondred at, if Chriſtian Authors have too much exceeded on ſuch ſubjects; in regard 'tis well enough known how much the Primitive Chriſtians admired the *Platonick* Sect. Nor is it unlikely, that in their frequent Exorciſings and Conjurations, they did but imitate the *Platonicks*, who themſelves did therein but tread the ſteps of the ancient *Ægyptian* Prieſts: Amongſt whom it was uſual to Conjure the Devils with ſtrange kind of threats, namely, that if they would not do as the Prieſts would have them, they would threaten to tear the Heavens aſunder, and to reveal the ſecret of *Iſis*, with other threats of the like Nature; as may be ſeen in the aforeſaid Treatiſe of *Jamblichus*.

CHAP.

CHAP. VII.

The Concluſion.

THus I have in the firſt place ſhewn, that there is no ſuch thing as a Witch in Scripture: Secondly, that it took its beginning from Heathen Fables. Thirdly, that it was afterwards improved by Papal impoſtures. In the fourth place, I have produced ſeveral arguments againſt the affirmers of Witchcraft. Fifthly, I have anſwered their Arguments to the contrary. Sixthly and laſtly, I have endeavoured to ſhew by what means this Opinion of Witches came into the world; all which I have handled ſuccinctly, pointing as it were at the heads of things, and leaving it unto ſome abler pen, to handle this queſtion more

more at large; A thing which is very useful to be done; for if the Doctrine of Witchcraft should be carried up to a heighth, and the inquisition after it should be entrusted in the hands of Ambitious, Covetous, and malicious men, it would prove of far more fatal consequence unto the lives and safety of mankind, then that ancient Heathenish custome of Sacrificing men unto Idol Gods; insomuch, that we stand in need of another *Hercules liberator*, who as the former freed the world from humane Sacrifices, should in like manner travel from Country to Country, and by his all-commanding Authority, free it from this evil and base custome of torturing people to confess themselves Witches, and burning them after extorted Confessions. Surely, the blood of men ought not to be so cheap, nor so easily to be shed, by such who under the Name of God, do gratifie exorbitant

exorbitant paſſions and ſelfiſh ends; for without queſtion, under this ſide Heaven, there is nothing ſo ſacred as the life of man, for the preſervation whereof, all Policies or Forms of Government, all Laws and Magiſtrates, are moſt eſpecially ordained: Wherefore I preſume, that this diſcourſe of mine, attempting to prove the vanity and impoſſibility of Witchcraft, is ſo far from any deſerved cenſure and blame, that it rather deſerves commendation and and praiſe, if I can but in the leaſt meaſure contribute to the ſaving of the lives of men.

φιλο.

BY *way of Appendage to the preceding Diſcourſe, I thought to have tranſlated one of* Lucian's Dialogues, *called* Lovers of Lyes; *but being informed that it was already tranſlated, I only ordered the Book-ſeller to Reprint it: Nor can it chuſe but pleaſe the Reader, to ſee that the World is the ſame world ſtill; and that fifteen hundred years ago, men had the ſame humours and thoughts, in relation to the queſtion in hand, as they have now adayes:*

For between ſome men now alive, and thoſe whom the incomparable wit deſcribes in his Ingenious Dialogue, there is no difference to be perceived, but only this, that they in the Dialogue did wear long beards, whereas now 'tis the faſhion to cut the beard off, or at leaſt to cut it very ſhort.

ΨΕΥΔΟΛΟΓΙΣΤΗΣ

Lovers of LIES:

A DIALOGUE

made by the Famous

LUCIAN.

The Speakers, Tychiades *and* Philocles.

Tychiades. CAn you tell me the reaſon, *Philocles*, why moſt men deſire to lye, and delight not only to ſpeak fictions themſelves, but give buſie attention to others who do?

Philocles. There be many reaſons, *Tychiades*, which compell ſome men to ſpeak untruths, becauſe they ſee 'tis profitable.

Tychiades. This is nothing to the purpose. My question concern not them who lye for profit : for such deserve pardon, and some praise, who have thereby defeated their enemies, and used it as a preservative against dangers ; like *Ulisses*, who by such slights secured his own life, and the return of his companions. But I now speak of those, who prefer the very Lye before Truth, and take pleasure to busie themselves in Fables, without a necessary judgment. I would f know what motives such men h to do so.

Philocles. Have you met with any born with such a natural love to lying?

Tychiades. There are many such.

Philocles. What other motive can they have not to speak truth, but their madness ? Else certainly, th would never prefer the worst thing before the best.

Tychi

Tychiades. This is nothing; ſince I can ſhow you many of great diſcretion and wiſdome in other things, who yet are Captives to this deluſion, and love of lyes. Nor am I a little troubled to ſee men of excellent judgement in other things, take delight to deceive themſelves and others. You cannot but know thoſe Ancients better then I, *Herodotus*, *Cteſias* the *Cnidian*, and the Poets before them, *Homer* eſpecially; All men of great name, whoſe writings are ſtored with fictions. So that they not only deceived their hearers then, but have conveyd their lies to us alſo in a preſerved ſucceſſion of excellent Poetry and Verſes. I cannot, therefore, but bluſh for them, as often as they ſpeak of a Schiſme in Heaven, of *Prometheus* chains, the Gyants Inſurrection, and the whole Tragedy of Hell. How *Jupiter*, alſo, for love became a Bull or Swan; and how a woman was transform'd into a Fowl

or Bear. Beſides their *Pegaſus*'s, *Chymæra*'s, *Gorgon*'s, *Cyclop*'s, and the like ſtrange prodigious fables, fit only to recreate the minds of Children, who yet fear Goblins, and Fayries. But theſe are things tolerable in Poets. How ridiculous is it that whole Cities and Nations ſhould unanimouſly agree in a publick lye? Thus the *Cretans* are not aſhamed to ſhow *Jupiters* Tomb. The *Athenians* ſay, that *Erichthonius* grew from the earth; and that the firſt people of *Attica* ſprung from thence, like Coleworts. Yet theſe ſpeak much modeſtlier then the *Thebans*, who derive themſelves from a Serpents teeth ſown. Yet he who takes not ſuch ridiculous fictions for true, but upon diſcreet examination thinks it proper only for a *Corœbus*, or *Margites*, to believe that *Triptolemus* was carried through the Air by winged Dragons; or that *Pan* came aſſiſtant to

the

the *Greeks* from *Arcadia* into *Marathon*; or that *Orithyia* was raviſht by *Boreas*; is held irreligious and fooliſh, for diſſenting from ſuch clear and evident truths. So powerful is a received lye.

Philocles. Yet both Poets, *Tychiades*, and Cities are thus excuſable, that the one mingle fictions with their writings, the better to take their readers. The *Athenians*, *Thebans*, and other Countries, make their beginnings more majeſtick, from ſuch fabulous Originals. Beſides, ſhould all fiction be baniſht *Greece*, how many reporters would dye of Famine? Since none there are patient to hear truth ſpoken *gratis*. In my judgment, therefore, they who delight in lyes, for no other reaſon, but becauſe they are lyes, are moſt deſervedly to be laught at.

Tychiades. You ſay true. I now came from the learned *Eucrates*,

where I heard many things fabulous, and incredible; or rather leaving them in the midſt of their diſcourſes, impatient of narrations ſo much beyond belief, like ſo many Hobgoblins they ſcared me away with their prodigies and wonders.

Philocles. *Eucrates, Tychiades,* is a man of credit, nor can I believe that one of ſo deep a beard, of the age of threeſcore, and of ſuch continued ſtudy in Phyloſophy, ſhould endure to hear another faign in his preſence, much leſs that he ſhould offer to faign himſelf.

Tychiades. You know not, my friend, what lyes he told, how conſtantly he affirmed them, and mingled Oathes with his fictions, and produced his children for witneſſes. So that I looking upon him, thought variouſly; ſometimes that he was mad, and beſide himſelf; ſometimes that being a cheater he had long ſcape't my diſcovery; and had carried

ried about a contemptible Ape in a Lyons ſhape: ſo abſurd were his diſcourſes.

Philocles. In the name of *Veſta*, what were they, *Tychiades?* I long to know what coſenage he could diſguiſe with ſo long a beard.

Tychiades. I uſually, at other times, when I had leiſure, *Tychiades*, viſited him. But to day having occaſion to ſpeak with *Leontichus*, (who as you know, is my intimate friend) and being told by his boy, that he was early in the morning gone to viſit *Eucrates*, who lay ſick, as well to meet *Leontichus*, as to ſee him, (of whoſe ſickneſs I was till then ignorant) I went thither, where I found not *Leontichus*, (who as they ſaid, was newly departed) but a crowd of others; Among whom was *Cleodemus* the Peripatetick, *Dinomachus* the Stoick, and *Ion*; you know him; he that is ſo admired for *Plato's* diſcourſes, as if he

he onely underſtood exactly his meaning, and were able to be his interpreter to others. You ſee what men I name to you; All Sages, famed for vertue, heads of their ſeveral ſects; All venerable, and carrying an awfull terrour in their looks. There was preſent alſo *Antigonus* the Phyſitian, ſent for, I ſuppoſe, out of neceſſity of the diſeaſe. Though *Eucrates* ſeemed to be much upon the recovery, and his ſickneſs not dangerous. For the humour was again fallen into his feet. As ſoon as *Eucrates* ſaw me, remitting his voice, he feebly bad me ſit down by him on the bed: whom, as I entred, I heard lowd and ſhrill. I very careful not to touch his feet, and uſing the accuſtomed compliment, that I knew not of his ſickneſs, but upon the firſt intimation came poſt, ſate near him. The diſcourſe of the company was concerning his diſeaſe, of which they had

in

in part already ſpoken; and were then going on, each ſeverally to preſcribe a ſeveral medicine, and cure. Take up from the ground, ſaid *Cleodemus*, with your left hand the tooth of a weeſil, ſo kill'd as I ſaid before, bind it in a Lyons ſkin, newly flead, then wrap it about your leggs, and your pain will preſently ceaſe. 'Tis not in a Lyons ſkin, as I have heard, ſaid *Dinomachus*, but in a Virgin Hindes skin unbuckt; And ſo the receit is more probable: For a Deer is ſwift, and moſt ſtrong of feet. A Lyon, indeed, is ſtrong, and his fat, and right paw, and the ſtiff hairs of his beard are of great vertue, if one know how to apply them every one with his proper charm. But they promiſe ſmall cure of the gout. I alſo, once thought, ſaid *Cleodemus*, that a Stags skin was to be uſed for his fleetneſſe; but ſince a certain wiſe *Lybian* hath me taught otherwiſe, and told me that

Lyons

Lyons are ſwifter then Bucks; for they, ſaid he, catch theſe in hunting. The reſt praiſed his reaſon, as well delivered by the *Lybian*. Then ſaid I, do you think ſuch diſeaſes, as this, are cured by charms, or that an inward malady is eaſed by an outward ſpell? Whereat they ſmiled, and ſeemed much to condemn my ſillyneſs, as not knowing a thing ſo received, and not gainſaid, or diſproved by any underſtandiug man. *Antigonus* the Phyſitian ſeemed pleaſed with my queſtion; who, it ſeems was formerly neglected in his offers to cure *Eucrates* by the preſcriptions of his Art; which enjoyn'd him to abſtain from wine, to eat herbs, and to ſtudy more remiſly. *Cleodemus*, in the mean time, ſmiling, replyed, ſaying, do you think it incredible, *Tychiades*, that ſuch ſpells ſhould be of power to cure diſeaſes? I do, ſaid I. Nor am I of ſo groſs a ſenſe, to believe that ſuch outward receits, which

which have no affinity with the ſprings and cauſes of the infirmity within, ſhould work, by charm, as you pretend, or by Impoſture; or upon their bare application ſhould inſtill cures. A thing not to be effected, though one ſhould bind ſixteen whole weeſils in the *Nemean* Lyons ſkin. I have often ſeen a Lyon halt, and go lame with pain in his whole skin. You are a very puny, ſaid *Dinomachus*, and have not learnt to know what power ſuch ſpels have over diſeaſes. Nor ſeem to me to underſtand the expulſion of periodicall feavers, the charming of Serpents, and aſſwaging of botches, and other things performed by every old woman. All which being frequently done, why ſhould you think cures of this nature impoſſible? You pile too much, *Dinomachus*, ſaid I, and according to the proverb, drive out one nail with another. Nor doth it appear, that the things you ſpeak of, are

are by ſuch power effected. If, therefore, you prove not to me firſt by reaſon, that 'tis naturally poſſible that a feaver, or blayn, ſhould be frighted with a divine name, or barbarous ſpell, and thereupon forſake the place ſwoln, you have but hitherto utter'd old wives tales. Thus ſaying, ſaid *Dinomachus*, you ſeem not to believe there are Gods; ſince you think it beyond the power of their names to work cures. Say not ſo, Good Sir, quoth I, for there may without impediment be Gods, and yet your preſcriptions may be deceitful and falſe. I adore the Gods, and behold their cures, and recoveries of ſick people by regular medicines and Phyſick. *Æſculapius*, and his followers heal'd the diſeaſed by wholeſome preſcriptions, not by the application of Lyons and Weeſils. Let him enjoy his opinion, ſaid *Ion*, I will report to you a miraculous paſſage. When I was a Boy, about the

the age of fourteen years, one came and told my father, that *Midas* his Vinedreſſer, a ſtout induſtrious ſervant, about the time of full market lay ſtung of a Serpent, which preſently gangren'd his leg. For as he was bending a vine, and winding it about a pole, the Snake crept to him, and biting him by the great toe, preſently ſlipt away, and retired into a hole; Whereupon he cryed out, and was ready to expire with pain. In the cloſe of the relation we ſaw *Midas* himſelf, brought by his fellow ſervants in a chair, ſwoln all over, diſcolour'd, in appearance rankled, and ſcarce able to breath. My father being much grieved, a certain friend of his, there preſent, ſaid, Take courage, Sir, I will preſently fetch a *Chaldæan*, who ſhall cure him. Not to be tedious, the *Babylonian* came, reſtored *Midas*, and drew the venom from his body by a charm, and by the application

of

of a ſtone, cut from the pillar of a deceaſed Virgin, to his feet; and, which is yet more. *Midas* riſing from the chair, in which he was brought, went back into the field; ſo powerfull was the charm, and the ſtone taken from the tomb. Among his many other miracles, which he wrought, he went one morning early into a field, where having pronounced ſeven certain ſacred names, taken out of an ancient book, and purged the place with brimſtone, and taper, and walkt it thrice round, he aſſembled to him all the Serpents of the country: So that drawn by force of the charm came many Snakes, Aſpes, Vipers, Efts, Dartars, Lizards and Toades; only one ancient Dragon was left behind, who for age, I believe, and not being able to crawle diſobey'd the ſpell. Whereupon, all are not here, ſaid the Magician, and preſently ſelecting one of the youngeſt Serpents,

ſent

ſent him Embaſſadour to the Dragon. Who not long after came alſo. When they were all aſſembled, the *Babylonian* puſt upon them, and preſently to our aſtoniſhment they were all burnt with his breath. Then ſaid I, pray tell me *Ion*, did the young Serpent Embaſſadour lead the old, or did he ſupport himſelf by a ſtaff? You are merry, ſaid *Cleodemus*. I was once as great an Infidel in theſe things as you are now, and ſaw no reaſon to believe them; yet when I beheld the *Barbarian* ſtranger fly, (who as they report came from the North) I was convinced into a belief againſt my inclination. For what ſhould I do, when I ſaw him carried in the Air, walking upon the water, and in a ſlow and leiſurely motion paſs through the fire? But did you, ſaid I, ſee a Northern man fly, or walk upon the water? Moſt certainly, replyed he, ſhod with pumps, after the manner of his Country. I

forbear to ſpeak of his ſmaller performances, his infuſion of love, expulſion of Devils, raiſing of the dead long buried, publick preſentment of *Hecate*, and drawing down the Moon from Heaven. I will only report to you what I ſaw him do for *Glaucias*, the Son of *Anaxicles*. *Glaucias* no ſooner began to inherit his dead fathers eſtate, but he fell in love with *Chryſis*, *Demænetus* daughter. I was Tutor to his ſtudies. Who, had not love diverted him, had by this time learnt all the Peripatetick Sciences, ſince being but eighteen years old he had already gone over the *Analyticks*, and paſt through *Ariſtotles* Phyſicks to the end. Thus perplext with love, he revealed himſelf to me; who being his Tutor, as it became me, brought this Northern Magician to him, hired for four Crowns in hand (which were to buy things for the ſacrifice) and ſixteen more when *Glaucias* enjoy'd *Chryſis*. He obſerving

obſerving the Moons increaſe, (the proper time for ſuch inchantments) and having digged a hole in the houſe yard, about midnight, firſt call'd up to us *Anaxicles*, *Glauciæ* father, dead ſeven months before. The old man ſtormed, and raged at his Sons love, but in concluſion gave licenſe to his affection. Next, he raiſed up *Hecate*, who brought *Cerberus* with her. Then he call'd down the Moon, a various ſpectacle, by reaſon of her diverſe appearances, and changes. For firſt ſhe reſembled in countenance a woman, then ſhe was transform'd into a beautiful Cow, then into a little dog. After this, faſhioning a little *Cupid* of Clay, Go, ſaid he, and fetch *Chryſis* hither. The Clay preſently flew away, and ſhortly after ſhe came and knockt at the door, and at her firſt entrance embraced *Glauciæ*, ſhow'd her ſelf diſtractedly enamour'd, and accompanied him till we heard the Cocks

crow. Then the Moon flew to Heaven, *Hecate* ſunk into the earth, the Apparitions vaniſht; and we about day break let *Chryſis* depart. Had you ſeen this, *Tychiades*, you would not long diſtruſt the force of charms. You ſay well, ſaid I, I would indeed believe this, had I ſeen it: But am otherwiſe to be pardon'd, if at ſuch viſions I be not as quick-ſighted as you. As for the *Chryſis*, you ſpeak of, I know her to be an eaſie amorous woman. Nor do I perceive any need why you ſhould imploy an earthen Embaſſadour to her, or trouble a Magician from the North, or the Moon, for the affection of one whom for twenty drams you may draw as far as the North-pole, being a woman ſo readily prepared to meet your Incantations: Though ſhe be thus unlike your apparitions. For they (as you report) at the ſound of Braſs, or Iron, vaniſh: But ſhe no ſooner hears Silver,

ver, but ſhe runs to the ſound. Beſides, I cannot but wonder at the Magician, that being able to inforce love towards himſelf in the women of greateſt wealth, and thereby draw whole talents from them, he ſhould for the inconſiderable price of four Crowns procure affection for *Glaucias*. 'Tis folly in you, ſaid *Ion*, to believe nothing. I would fain ask you, what you think of them who have deliver'd Dæmoniacks from their poſſeſſions, and have evidently charm'd forth their Devills. I need not tell you how many the *Syrian*, who came from *Paleſtine*, a man skill'd in ſuch Arts, hath reſtored after they have fall'n down *Lunatick*, ſtared with their eyes, and foamed at mouth, and hath ſent them away cured, and releaſt them, for great ſums, of their diſtempers. For ſtanding by them as they lye, he askes the evil ſpirit from whence he entred into the body.

The poſſeſt perſon, mean time, is ſpeechleſs, and the Devil replying in *Greek*, or ſome barbarous Language, tells from whence he is, and how he entred the man; whereupon he by adjuration and threats, if he offered to diſobey, caſts him out. I ſaw a Devil caſt out black, and of the colour of ſoot. No marvaile *Ion*, ſaid I, that you ſaw ſuch viſions; *Plato* the father of your ſect hath taught you to ſee *Idæus*, a ſpectacle too refined, and ſubtle, for our dull ſenſe. Many others, as well as you, *Ion*, ſaid *Eucrates*, have met with Devils, ſome by night, others by day; I have, not once, but a thouſand times ſeen ſuch *Spectrums*; and was at firſt frighted with them; but cuſtome hath at length made them not ſtrange, or unfamiliar; eſpecially ſince an *Arabian* gave me a ring, made of the iron taken from a croſs, and taught me an ambiguous, diverſe ſenſed charm, unleſs you refuſe

to

to give credit to me alſo *Tychiades*. How can I chooſe, ſaid I, but believe *Eucrates*, the ſon of *Dino*, eſpecially being ſo wiſe a man, and having the freedom to ſpeak what you pleaſe with authority in your own houſe? Hear ſome paſſages of a ſtatue of mine, then ſaid *Eucrates*, which nightly appears to all my family, both men and maids, who can witneſs ſo much to you, as well as I. Of which of your Statues, ſaid *I*? Did you not obſerve at your entrance, ſaid he, a fair Statue ſtanding in my Hall, the work of *Demetrius*, the Statuarie. Do you mean the Quoiter, ſaid *I*, who ſtands wryed in a Geſture ready to deliver, with his quoit hand reverſt, and one knee bent, as if he meant to vary poſture, and riſe with his throw? Not him, ſaid he; the Quoiter you ſpeak of is one of *Myrons* pieces. Nor do *I* mean the fair Statue next to him, filletted about the head with a bend;

which is a piece of *Polycletus*'s. You are also to pass over those which stand on the right hand as you enter; among whom are the Tyrant-slayers, carved by *Critias Nesiota*. Did you not mark the statue by the conveyance of water, with the big belly, bald, half naked, part of the hairs of his beard pluckt off, of huge sinews, and every way resembling a man? *I* mean *Pelichus*, he who is so like a *Corinthian* Captain. *I* saw such a one, said *I*, on the right hand of *Saturn*, having a wither'd wreath, and fillet on his head, and guilt plates on his breast; *I*, said *Eucrates*, caused them to be guilt, after he had in three dayes cured me of a desperate feaver. Was the famous *Pelichus*, then, a Physitian, said *I*? He is now, and take heed how you scoff at him, said *Eucrates*; least he shortly take revenge of you. *I* know the power of the Statue you laugh at; do you think he cannot as well inflict a fea-

ver,

ver, as expell one? Be ſo powerful a Statue, propitious, and merciful to me, ſaid *I*: pray, what elſe have your family ſeen him do? As ſoon as it begins to be night, ſaid he, deſcending from his Pedeſtall, he walks round the houſe; all my ſervants have often met him ſinging: he hurts none that give him way, but paſſeth by them without diſturbance; he waſheth himſelf much, and playes all night, as we gueſs by the noiſe of the water. Conſider, ſaid I, whether your Statue be *Pelichus*, or *Talus* the *Cretan*, who lived with *Minos*, whoſe brazen Statue was Centinel and guardian of the Country. Were he not made of Copper, but wood, I ſhould probably think he were not the workmanſhip of *Demetrius*, but one of *Dædalus* motions. For you ſay, he frequently walks from his Baſis. Beware, *Tychiades*, ſaid he, you be not hereafter ſorry for your flouts. I could

could tell you what he ſuffer'd who ſtole the farthings, which we every New Moon offer to him. The puniſhment of ſuch a ſacriledge muſt needs be direful, ſaid *Ion.* Pray what was it *Eucrates?* I deſire to hear, how incredulous ſoever *Tychiades* be. Many farthings, ſaid he, lay at his feet, and ſome other Silver coyns were faſtened with wax to his knees, Beſides diverſe Silver Plates, offer'd to him by the devotion and gratitude of thoſe whom he had recovered from feavers. A ſervant of mine, a *Lybian*, one of my Grooms, perceiving the Statue one night abſent, adventured to ſteal his Oblations. Obſerve how *Pelichus*, finding himſelf at his return robbed, revenged himſelf, and bewrayed the thief: Who all night walkt up and down the Hall in a Circle, unable, like one faln into a Labyrinth to get out; till next morning he was apprehended with his ſtealths about him, and pro-

proportionably whipt. Nor did he live long after, but dyed miſerably, beaten every night, as he ſaid, and confirm'd it with the marks ſeen in his body next day. Now, if pleaſe you, *Tychiades*, ſaid *Eucrates*, laugh at *Pelichus*, and me, for a Doter of *Mino*'s time. Certainly *Eucrates*, ſaid I, as long as Braſs is Braſs, and your ſtatue but the creature of *Demetrius*, the *Alopecian*, who carved not Gods, but men, I ſhall not fear the image of your *Pelichus*, nor much care for the threats of the original, were he alive. Here *Antigonus*, the Phyſitian, ſeconding him ſaid, I, *Eucrates*, have alſo a brazen *Hippocrates*, about a cubit long, which, as ſoon as the Candles are put out, walks circularly through all the houſe, making a noyſe, overturning boxes, compounding medicines, and flinging open doors; eſpecially if we omit to pay him his yearly ſacrifice. Doth *Hippocrates* the Phyſitian, then require

require to be ſacrificed to, ſaid I, and take it ill if he be not feaſted with Oblations at his ſet times? Methinks 'twere honour enough to pour wine to him, or crown him with Garlands. Hear another paſſage, ſaid *Eucrates*, which I with many other witneſſes ſaw about five years paſt. One harveſt time, having diſpatcht my reapers about noon into the field, I ſolitarily retired my ſelf into a wood, to weigh and conſider of ſome things. Where, at my firſt entrance, I heard the howling of dogs, which I imagined to be my Son *Manſon*, going then abroad, as his manner is, with his Companions to ſport themſelves, and hunt. But 'twas otherwiſe: for preſently after followed an Earthquake, and a hideous bellowing like thunder. After this I ſaw a woman coming towards me of horrible aſpect, and near half a furlong tall, having in her left hand a Torch, in her right a Sword, at leaſt twenty

twenty cubits long. She had downward feet like a Serpent, upwards in the horrour of her countenance and viſage, ſhe reſembled a Gorgon; having Snakes for hair, which partly twind about her neck, others hung looſe on her ſhoulders. See, my good friends, ſaid *Eucrates*, how I yet tremble to tell the ſtory; and withall ſhow'd us the hairs on his armes ſtiff, and erected with fear. *Ion*, all the while and *Dinomachus* and *Cleodemus*, ancient men, gave him ſerious attention, as if drawn by the noſe, and expreſt a ſilent adoration of the incredible *Coloſſus*-half-furlong-woman, Gyant-like Hobgoblin. But I conſider'd with my ſelf, that ſuch men as they, who read wiſdome to young ſchollars, and were generally admired, differ'd only from children in their gray hairs and long beards, and were in all things elſe more eaſie to be deceived then they. Here *Dinomachus* put in, and ſaid, pray tell me

me, *Eucrates*, of what ſize and bigneſs were her hounds? Bigger then *Indian* Elephants, replyed he, and alike black, their skin as rough, ſqualid and fowl. I, when I ſaw them, ſtood ſtill, and withall turn'd the ſeal of the ring which the *Arabian* gave me to the inſide of my finger. Whereupon *Hecate* ſtriking the ground with her ſerpentine feet, made a great cleft, which reacht to Hell, into which ſhe ſunk by degrees. *I* aſſuming courage, and taking hold of a neighbouring tree, leaſt aſtoniſht with the darkneſs *I* ſhould chance to fall in headlong, lookt in, and ſaw all the things of Hell; the burning Lake of *Phlegeton*, *Cerberus*, and Ghoſts; ſome of which *I* knew, eſpecially my father, whom *I* ſaw in the very garments we buried him. Pray, *Eucrates* ſaid *Ion*, what did the ſouls departed do? What ſhould they do, anſwer'd he, but converſe in companies and ſocieties with their

their friends, and Allies, in the Daffodil mead? Henceforth, then ſaid *Ion*, let the followers of *Epicurus* urge arguments againſt *Plato*, and his diſcourſes of the ſoul. But did you not ſee *Socrates* and *Plato* among the dead? *Socrates*, replyed he, *I* ſaw, but not more clearly then to gueſſe at him by his baldneſs and ſtrutting belly. *Plato I* knew not, nor is't fit *I* ſpeak more then truth to my friends. After *I* had taken an exact and univerſal ſurvey of things, the vault cloſed, and ſome of my ſervants, of which my man *Pyrrhias* here was one, came thither to ſeek me before 'twas quite ſhut. Speak *Pyrrhias*, do *I* ſay true? Moſt true, by *Jupiter*, Sir, ſaid the fellow, for *I* my ſelf heard the barking of the dogs through the Cave, and ſaw the flaſhes of the Torch. Here *I* ſmiled to hear the howling, and flames put in by the witneſs. You have ſeen nothing ſtrange, ſaid *Cleodemus*, or what

what hath not been ſeen by others. For *I*, in my ſickneſs, not long ſince, ſaw the like apparition. At which time *Antigonus* here viſited me, and gave me ſeven dayes Phyſick for a Feaver, more hot and violent then fire. One day all left the room, ſhut the door, and ſtay'd without, by your preſcription, *Antigonus*; if perchance ſolitarineſs might entice me into a ſlumber. But *I*, lying awake, ſaw a goodly youth approach me, clothed in white; who after he had raiſed me, lead me through ſuch another cleft down to Hell; as *I* preſently perceived, when *I* beheld *Tantalus*, *Tytius* and *Siſyphus*. What need *I* report to you the reſt? Briefly, *I* was brought to a Tribunal, where were preſent *Æacus*, *Charon*, the Deſtinies and Furies. Where alſo one ſate as King, who ſeemed to be *Pluto*, by his reading of a Catalogue of their names who were to dye, and had already out-lived their limi-

limited time. The young man brought me, and preſented me to him. But *Pluto* much diſpleaſed, ſaid to him, his thread is not yet quite ſpun, let him therefore depart again. And fetch *Demylus* the Braſier, who hath exceeded his diſtaff. Whereupon I joyfully return'd, releaſt of my feaver, and told all my neighbours, that *Demylus* was ſhortly to dye. Who then alſo lay ſick, as 'twas reported. And ſhortly after we heard the cryes of them that lamented his death. What miracle is this? Said *Antigonus*. I knew one, who after he had been buried twenty dayes, roſe again: For I gave him Phyſick before his death, and after his reſurrection. Methinks, ſaid I, in twenty dayes his body ſhould putrifie or periſh with famine. Unleſs you adminiſtred to an *Epimenides*. As we thus diſcourſt, came in *Eucrates* Sons from exerciſe. One a grown youth, the other about the age of

fifteen; Who having ſaluted us, ſat down upon the bed by their father; and a chair was brought for me. Here *Encrates* taking freſh hint from the preſence of his Sons, ſaid, ſo may I have Comfort of theſe two, (and laid his hands on them) as that which I ſhall now tell you *Tychiades* is true. 'Tis well known how dearly I lov'd my wife, the mother of theſe, of happy memory; which I expreſt both in my carriage to her while ſhe lived, and after her death: For I burnt with her, her whole wardrobe, and the garments ſhe moſt delighted in when ſhe lived. The ſeventh day after her funeral, I lay in this bed, as I do now, having abated my ſorrow. And ſilently reading to my ſelf *Plato's* little tract of the ſoul, *Demænete* entred, and ſate down by me, as *Encratides* (pointing to his younger Son) doth now. The boy childiſhly trembled, and waxt pale at the narration. I, proceeded

ceeded *Encrates*, as ſoon as I beheld her, imbraced her and ſobbingly ſhed tears. She permitted me not to weep, but blamed me, that after all my other expreſſions of affection to her, I had not burnt one of her guilt pantoſles, which, ſhe ſaid, was fallen down behind a cheſt; which we not finding, caſt only the other into the funeral pile. As we thus talkt, an unhappy dog which I loved, lying upon the bed barkt, at which ſound ſhe vaniſht. Afterwards we found the ſlipper under the Cheſt, and burnt it. Can you ſtill doubt *Tychiades*, of truths ſo manifeſt, and every day apparent? By *Jove*, ſaid I, they deſerve to be clapt with a guilt Sandal, like children, who do not believe you, or impudently queſtion the truth. Here *Arignotus*, the *Pythagorean*, entred, a man of long hair, and venerable aſpect. You know he is famous for his wiſdom, and Sirnamed the Sacred. I was ſome-

thing relieved with his ſight, and according to the Proverb, thought I had now got an Axe againſt lies. For certainly, ſaid I to my ſelf, this wiſe man will ſtop their mouthes from reporting any more ſuch prodigies. In a word, I thought fortune had unexpectedly ſent ſome God to my ſuccour. He ſitting down in a place which *Cleodemus* reſigned to him, firſt enquired of *Eucrates* his diſeaſe, and being informed how he did, askt us what we diſcourſt of; for as I entred, ſaid he, methought I heard you buſied in an excellent ſubject. We were perſwading this man of Adamant, ſaid *Eucrates*, pointing at me, to believe there were Devils. And that the ſhades and ſouls of men departed, did wander up and down the earth, and appear to whom they pleaſed. I could not chooſe but bluſh, and fix my look to the ground, out of reverence to *Arignotus*. Perchance *Eucrates*, ſaid he,

he, *Tychiades* holds that their Souls only do walk who dyed violently, namely ſuch as were ſtrangled, beheaded, crucified, or the like; and that thoſe who dye naturally walk not. If this be his opinion, he is not to be blamed. No ſuch matter, replyed *Dinomachus*, he neither holds that there are ſuch things, or that they were ever ſeen. How ſay you Sir, ſaid *Arignotus*, looking frowningly upon me, do you deny ſuch apparitions as are viſible to all? You muſt pardon my infidelity, ſaid I, who never ſaw any. If I had, I ſhould believe as you do. If ever you go to *Corinth*, ſaid he, ask for the houſe of *Eubatides*, and when 'tis ſhown you, by the *Craneum*, enter, and tell *Tibius* the Porter, you deſire to ſee the place from whence *Arignotus* the *Pythagorean* conjured away the Devil, and rendred the houſe habitable. May we requeſt the whole ſtory? Replyed *Eucrates*.

The houſe, ſaid he, being haunted, was of a long time undwelt in. If any did adventure to inhabit it, they were ſcared, and perſecuted away by a horrid and diſmal Apparition; ſo that it began to fall to ruine, and the roof to drop; nor had any man the courage to enter into it. When I heard hereof, carrying with me certain *Ægyptian* Books (of which I have ſtore upon ſuch Arguments) I went to the houſe about the firſt ſleep, much diſſwaded, and almoſt violently reſtrained by mine Hoſt, after he knew whither I meant to go; verily ſuppoſing I went to my deſtruction. Notwithſtanding, I taking a Taper with me entred the houſe alone, and placing the link in the great hall, and my ſelf on the floor, read ſilently to my ſelf. In comes the Devil, thinking he was to deal with ſome vulgar fellow, and hoping to fright me like others. A rough, ſhaggy fiend, and blacker then darkneſs

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it ſelf. At his firſt appearance he tryed, by making an orbicular aſſault, to vanquiſh me, and ſometimes turn'd himſelf into a dog, then into a Bull, laſtly into a Lyon. But *I* having a direful Spell in readineſs, which *I* pronounced in the *Ægyptick* tongue, charm'd him back into a dark corner of the houſe. And having well obſerved the place where he ſunk, *I* left ſpeaking. *In* the morning, after every bodies deſpair, who thought to find me ſlain, like others, *I*, againſt the expectation, came forth and went to *Eubatides*; And told him the glad news, that he might ſafely inhabit his houſe, which was now purged and freed from Devils. Withall taking him, and many others (who followed out of curioſity) along with me to the place where *I* ſaw the fiend vaniſh, *I* commanded it to be digged with pickaxes and ſpades. We had not digged above a yard deep, but we

found a dead man, consumed, and and nothing left to represent him but the Sceleton, which we took up and buried. And from that time the house ceased to be molested with visions. When *Arignotus* had finisht his narration, being a man of prodigious wisdome, and generally reverenced, there were not any of the company who did not condemn me of stupidity for being incredulous. Nevertheless, *I* neither daunted with his beard, nor their opinion of him, said, can such a man as you, *Arignotus*, from whom alone *I* hoped to hear the truth, be fraught also with fumes and phantasmes? you have verified the Proverb, *I have found coales for treasure.* If, said, *Arignotus*, you neither believe me, nor *Dinomachus*, nor *Cleodemus*, nor *Eucrates*, whom can you produce more Authentick to disprove us? A man much admired, said I, *Democritus* the *Abderite*. Who was so small-

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ly perſwaded of ſuch fictions, that ſhutting himſelf up in a monument without the City, he there lived, wrot, and compoſed nights and days. And when certain boys, deſirous to ſcare and fright him, arrayed themſelves like Ghoſts in black Garments, and wearing counterfeit vizards on their heads, ſurrounded him, and frequently ſkipt about him, he neither feared their diſguiſes, nor at all regarded them, but wrot on, and bid them ceaſe to play the fools. So firmly did he believe, that Souls were nothing after their departure from the body. Certainly, replyed *Eucrates*, *Democritus* was the veryer fool to think ſo. I will therefore report one ſtory more, in which I my ſelf was an Actor, and took it not up upon relation. Perchance when you hear it, *Tychiades*, the truth of the narration will convince you. When I lived in *Ægypt*, yet a boy, ſent thither by my father, to learn their Arts, I had a

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deſire to ſail to *Coptus*, and from thence to hear the famous *Memnon* ſound at the riſing of the Sun. Whom I heard, not as others ordinarily do, yield an unſignificant ſound; but *Memnon* himſelf utter'd Oracles to me, and open'd his mouth in ſeven verſes. Which, but that I ſhould digreſs, I would repeat to you. As we were at Sea, there ſayled in company with us a certain holy Prieſt of *Memphis*, admired for his wiſdome, and ſkill'd in all the learning of the *Ægyptians*. He was ſaid to have lived 320 years in a Cave under ground, and there to have learnt Magick of *Iſis*. You mean my Tutor *Pancrates*, replyed *Arignotus*, he is a religious man, ſhaven, goes in linnen, is very learned, ſpeaks *Greek* purely, is tall of ſtature, hath a bow noſe, full lips, and ſmall legs. The very ſame anſwer'd *Eucrates*. At firſt I knew not who he was. But when I ſaw him, after our arrival in the Port, among many

many other miracles which he wrought, ride upon Crocodiles, approach ſuch cruel beaſts, and they to reverence him, and wag their tayls, *I* gueſſed him to be ſome ſacred perſon; And by degrees inſinuated my ſelf into his acquaintance and friendſhip. So that at length he revealed all his ſecrets and myſteries to me. To be ſhort, he perſwaded me to leave all my ſervants at *Memphis*, and to accompany him alone; who promiſed we ſhould not want attendants. And from that time thus we lived. When we came into an Inn, he taking the bolt of the door, or a broom or bar, and clothing it, ſpoke a charm to it, and enabled it to go, and in all things to reſemble a man. The thing going forth, would draw water, provide, and dreſs our ſupper, and diligently wait and attend upon us. After his buſineſs was done, he pronounced another charm, and turn'd the broom into a broom again,

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and the peſtle into a peſtle. This was an Art, which though I labour'd much, I could not learn of him. For this was a myſtery which he denyed me, though in all things elſe he were open. One day, hiding my ſelf in a dark corner, I overheard his charm, which was but three ſyllables. He having appointed the bolt its buſineſs, went into the market. The next day, he having ſome other imployment in the market, I taking the peſtle, and apparelling it, in like manner pronounced the ſyllables, and bid it fetch me ſome water. When it had brought me a baſon full, 'tis enough, ſaid I, fetch no more, but be a peſtle again. But it was ſo far from obeying me, that it ceaſt not to fetch water till it had overflown the room. I, much troubled at the accident, and fearing leaſt if *Pancrates* ſhould return (as he did) he would be much diſpleaſed, took an Axe and cut the peſtle in two. Then both parts taking

king ſeveral buckets fetch water. And inſtead of one, I had two ſervants. In the mean time *Pancrates* came in, and perceiving what had happen'd, transform'd them into wood again, as they were before I utter'd the ſpell. Shortly after he ſecretly left me, and vaniſhing went I know not whither. And can you now ſaid *Dinomachus*, make a man of a bolt? I have but one half of the Art replyed he, nor am I able to return him into his former ſhape: if therefore, I once make him a water-bearer, we ſhall be driven from the houſe by a deluge. Will you old men, ſaid I, never leave to ſpeak monſtrous fictions? if for no other reaſon, yet for theſe young boyes ſakes, forbear your improbable and terrible narrations till ſome other time, leaſt they be inſenſibly fill'd with uncouth affrightments and fables. Accuſtome them not to hear things which will make impreſſions,

and

and trouble them all their life; make them ſtart at every ſound, and fill them with diverſe ſuperſtitions. You do well, ſaid *Eucrates*, to put me in mind of ſuperſtition. Pray what think you of Oracles, *Tychiades*, and Predictions and Propheſies, utter'd by people inſpired, and heard from Curtains, or delivered in verſe by a Virgin, which foretells things to come? Cannot theſe things fall under your belief neither? I forbear to tell you that I have a ſacred ring whoſe ſeal bears the image of *Apollo*, and that the God himſelf frequently talks with me; leaſt you ſhould think I fain this of my ſelf, out of arrogance, I will only tell you what I ſaw and heard from *Amphilochus* at *Mallus*, who entertained me with a long diſcourſe, and conſulted the Oracle concerning my affairs. Next *I* will report to you what I ſaw at *Pergamus*, and heard at *Patara*. When I ſail'd homeward from *Ægypt*, being inform'd

inform'd that there was an open, infallible Oracle at *Mallus*, which verbatim gave clear anſwers to every mans inquiries, written in a note, and deliver'd to his Prieſt, I thought I ſhould do well, as I ſayl'd by, to try the Oracle, and conſult the God concerning my future fortunes. I by this entrance perceiving that *Eucrates* was likely to lengthen his ſtory, and that he had begun no very compendious diſcourſe of Oracles, and not holding it fit to contradict them longer, leaving him ſailing from *Ægypt* to *Mallus* (for I ſaw them diſcontented with my preſence, as an oppoſer of their fictions) I will take my leave, ſaid I, and go ſeek *Leontichus*; For I have urgent occaſion to meet with him. You, who think humane paſſages not ſufficient, have the liberty to call the Gods into your fabulous diſcourſes. And having ſo ſaid, I departed. They, glad of their freedom, in likelihood entertained and feaſted themſelves with impo-

ſtures. I, cloy'd with what *I* heard, am come to you *Philocles*, juſt like thoſe who having drunk new wine, and ſwoln their belly, have need to vomit: *I* would give any money for a potion of oblivion to make me forget, and to waſh away the miſchievous remembrance of what *I* heard. Who ſtill, methinks, ſee monſters, Devils, and *Hecates*.

Philocles. *I* alſo, ſuffer'd in your relations, *Tychiad.* For they ſay, that they not only grow diſtracted, and fear the water, who are bitten by mad dogs, but if the man bitten bite another, 'tis equal to the bite of a dog, and begets the like diſtemper; ſo you having been bitten by *Eucrates* fictions, have bitten me alſo, and filled my fancy with Devils.

Tychiades. However let us take courage, ſince we have an excellent Antidote to cure us, truth, and right reaſon: Which if we make our rule, we ſhall be troubled with no ſuch empty and vain falſhoods.

FINIS.